INTRODUCTION

(Modified from the First Edition)

The Pāli language was derived *from ancient* Sanskrit, its former name was मागधी, the dialect of the Magadha country, now called Bihar Māgadhi received its new name Pali from the Sanskrit word पालि (a line), which *has the secondary meaning, the text* as distinguished *from* the commentary The commentaries refer to the original Māgadhi Tripitaka as पालि, gradually the connotation of the word was enlarged and it came to be applied to every composition *in Māgadhī and consequently to the language* itself

2 The language was the Vernacular of ancient Magadha, in which the great Buddha preached his Doctrine to the people, and Aśoka inscribed his immortal messages to generations A study of Pāli is of great use to the student of philosophy and ancient history, yet the want of a text-book on Pāli grammar presents a great difficulty to the beginner, because all the books on this *subject are in foreign characters* The *aim of the present* little volume is to help the young learner who has acquired an elementary knowledge of Sanskrit

3 In the treatment of the verbs, I am following the Sanskrit system with its ten conjugations, and not the Pāli *one with seven* The latter *system which puts the roots* of the Sanskrit, 2nd, 3rd and 6th conjugations under 1st, cannot account for the irregularities in the conjugation of the verbs of the suppressed classes I have not treated the attanopada, which is *rarely represented in literature* except in Poetry and in the passive voice, where too its presence is an exception rather than a rule Similarly

I am dispensing with the three Preterite tenses, whose use is seldom found to be made by Pāli authors. In declension also, I am trying to avoid that multiplicity of forms in which the Pāli grammarians indulge excessively. The aim of the Pali grammarians to explain irregularities without reference to the Sanskrit rules is quite futile and deserves to be discouraged. After all one has to remember that Pāli has been a Vernacular and has never been rigorous in the application of grammatical rules to restrain its natural flow.

4 Students wishing to appear for the Matriculation or Entrance Examination are recommended to study the elements of Sanskrit grammar before going in for Pāli. Those who are advanced will find a study of Pāli very *delightful as it may form the joining link between* Sanskrit and their mother tongue.

500 Sadashiv,
Poona, 30-12-15

ERRATA

Page	*Line*	
8	13	*Omit* य should be र
8	18	Read changes
61	last	Read पस्स

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Preface to the Fourth Edition

The special feature of the Fourth Edition is the addition of charts of the Roman, Burmese, Sinhalese, Siamese and Brāhmi characters for the use of those scholars who want to read Pali books printed outside India. Thanks to the University of Bombay and Mahābodhi Society who are printing Devnāgari editions of the Pāli texts under the editorship of Prof N K Bhagavat, M A, and Rev Rāhula Sankrityāyana, it will not be long before the whole of the Tripiṭaka will be available in Devānagari Still the knowledge of the vast commentarial literature and the deciphering of inscriptions will continue to require an acquaintance with these different characters

Thanks are due to Mr B V Amrute B A of Bombay for making elaborate lists of misprints, omissions and repetitions occurring in the Third Edition His suggestions have proved highly useful in preparing the copy of the Fourth Edition

My thanks are also due to Mr N V Tungar, काव्यतीर्थ, पालितीर्थ, Pāli and Sanskrit Teacher, New English School, Poona, who made useful suggestions and also corrected proofs Suggestions and corrections from Teachers and Students will be welcome

Dandia Bazar,
Baroda
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C V J

LESSON I (पठमो पाठो)

The Alphabet

§ 1 As an elementary knowledge of Sanskrit grammar is essential for the proper study of Pāli, it is assumed that the student of this book has gone through the declension of Sanskrit substantives, and conjugation of Sanskrit roots in the ordinary tenses and moods

§ 2 The Pāli alphabet is the same as the Sanskrit, with slight modifications, as will be seen from the following table —

Vowels (सरा)

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ए e, ओ o

Consonants (ब्यञ्जना)

क ka ख kha, ग ga, घ gha, ङ na (कवग्गो)
च ca, छ cha, ज ja, झ jha, ञ ña (चवग्गो)
ट ta ठ tha, ड da, ढ dha, ण na (टवग्गो)
त ta, थ tha, द da, ध dha, न na (तवग्गो)
प pa, फ pha, ब ba, भ bha, म ma (पवग्गो)
य ya, र ra, ल la व va, स sa, ह ha, ळ la

Niggahīta (Anuswāra) — (a dot on the top of the headline)

§ 3 Mark the absence of ऋ, ॠ, ऌ, ऐ, औ, श and ष, which are used in Sanskrit but not in Pāli The Visarga (:) is also wanting On the other hand ळ is an addition to the Pāli alphabet over the Sanskrit system An inherent अ is present in all the consonants If it is to be deleted a nether stroke ् is put at the foot, thus क् k, च् c, ङ् n etc

Ending vowels are represented by the same symbols which are used in Sanskrit, e g क ka, का kā, कि ki, की kī, कु ku, कू kū, के ke, को ko, कं kam, कृ ru, कॄ ru.

§ 4 Out of the vowels, अ इ and उ are short (रस्स), आ, ई and ऊ are long (दीघ), while ए and ओ are diphthongs (संयुत्त) The consonants ङ, ञ, ण, न and म are the nasals

§ 5 Conjunct (संयुत्त) consonants in Pali, generally consist of two members and very seldom of three The following is a general list —

क्क, क्क kka	ट्ट tta	प्प ppa
क्ख kkha	ट्ठ ttha	प्फ ppha
क्य kya	ड्ड dda	ब्ब bba
क्रि kri	ड्ढ ddha	ब्भ bbha
क्व, क्व kva	ण्ण nna	ब्य bya
ख्य khya	ण्ट nta	ब्र bra
ख्व khva	ण्ठ ntha	म्प mpa
ग्ग gga	ण्ड *nda*	म्फ *mpha*
ग्घ ggha	ण्ढ ndha	म्ब mba
ग्र *gra*	त्त *tta*	म्भ *mbha*
ङ्क, ङ्क nka	त्थ ttha	म्म mma
ङ्ख, ङ्ख nkha	त्व tva	म्ह mha
ङ्ग ङ्ग nga	त्र tra	य्य *yya*
ङ्घ ङ्घ ngha	द्द dda	य्ह yha
च्च, च्च cca	द्ध ddha	ल्ल, ल्ल lla
च्छ ccha	द्र dra	ल्य lya
ज्ज, ज्ज jja	द्व dva	ल्ह lha
ज्झ jjha	ध्व dhva	व्ह *vha*
ञ्ञ ñña	न्त nta	स्स ssa
ञ्ह ñha	न्थ ntha	स्म sma
ञ्च, ञ्च ñca	न्द nda	स्व sva
ञ्छ ñcha	न्ध ndha	ह्म hma
ञ्ज, ञ्ज *ñja*	न्न *nna*	ह्व *hva*
ञ्झ ñjha	न्ह nha	ळ्ह ḷha

The student should know the Roman characters given above as modified for Pāli texts In Europe and at the utta University, Roman characters are used for the printing of Pali, while Sinhalese, Burmese and

Siamese characters, which are based on the Nāgari, are used in Ceylon, Burma and Siam respectively for the printing of the Pali texts Advanced students are advised to study one of these characters.

LESSON II (दुतियो पाठो)

Rules of change

The Pāli language is derived from an old form of the Sanskrit language When words from the older tongue were corrupted and found currency into the new one, they underwent certain phonetic changes These rules are given in this lesson for reference The student should not try to deduce Pāli words from his Sanskrit vocabulary with the help of the rules, as their application is not absolute in all cases, but he can *trace the origin* of Pāli words with their help Advanced students may refer to the Wilson Philological lectures by Dr Bhandarkar or a similar treatise on Philology for the scientific theory underlying these working rules

§ 6 Vowel changes

(1) ' दीर्घस्य ह्रस्व सयोगानुस्वारयो ।" A long vowel is made short when followed by a conjunct consonant or an anuswāra, *e g* मार्ग-मग्ग *m* a way, ईश्वर इस्सर *m* the Lord, कूर्म-कुम्म *m* a turtle, शालाम्-सालं *f* to the school, नदीम्-नदिं *f* to the river, अभिभूम्-अभिभुं *m* to the conqueror

(1-a) When the Anuswāra on short vowels is dropped the latter are lengthened *e g* सिंह-सीह *m* a lion, विंशति वीसति *f* twenty, दंष्ट्रा-दाठा *f* the jaw.

Exception A vowel followed by ळ्ह is not made short *e g* गूढ-गूळ्ह *adj* secret, मूढ-मूळ्ह *adj* foolish, रूढ-रूळ्ह *pp* grown

(2) ऋ in Sanskrit words is changed to अ, इ or उ in the corresponding Pāli

घृत घत, *n* ghee , कृत-कत *pp* done , गृह-गह *n* house , मृत-मत *pp* dead

ऋषि-इसि *m* a sage ऋद्धि-इद्धि *f* prosperity , धृति-धिति *f* courage , मृग-मिग *m* a beast, a deer

ऋतु-उतु *m* a season , ऋजु-उजु *adj* straight , ऋषभ-उसभ *m* an ox , वृषभ-वुसभ *m* an ox

(3) ऐ is changed to ए and औ to ओ शैल-सेल *m* a summit , तैल-तेल *n* oil , वैर-वेर *n* enmity , कौशाम्बी-कोसम्बी *f name of a town* , गौतम-गोतम *m name of a man*

(3a) औ is changed to आ गौरव गारव *m* respect

(4). The vowels in the words पुरुष a man, इषु an arrow, पुस्तक a book etc undergo arbitrary changes and the words are changed into पुरिस *m* , उसु *m* , पोत्थक *n* etc

(5) The visarga ( ) preceded by अ is changed to उ after अ and is dropped after other vowels , *e g*

बुद्धः —Here the visarga being preceded by अ is changed to उ which being combined with the preceding अ becomes ओ according to rules of Sandhi and we get बुद्धो, the Buddha

बुद्धाः , मतिः , श्वश्रूः become बुद्धा *m* , मति *f* talent, सस्सू *f* mother-in-law , the visarga being dropped

§ 7 Consonantal changes

(6) ड् and ढ् are respectively changed to ळ् and ळ्ह् , *e g* , दाडिम दाळिम *n* a pomegranate , गुड -गुळो *m* a ball , पीडयति पीळयति tortures , बाढम्-बाळ्हं *adv* exceedingly

(7) श् and ष् are changed to स् आकाश-आकास *m* space, शशः -ससो *m* a hare , शेष-सेस *adj* remaining , परुष-परुस *adj*. cruel

§ 8 Changes regarding conjunct consonants

(8) The first member of a conjunct consonant in a Sanskrit word is dropped in its Pali form and the remaining member is doubled, *e g* , भुक्त-भुत्त eaten , पर्ण-पण्ण a leaf

(9) If the first member of a conjunct consonant so doubled, is the second letter of a class (वर्ग), it is changed to the first letter of the same class , and if it is the fourth, it is changed to the third —

e g, अर्थ meaning-अथ्थ, according to rule 8 अथ्थ-अत्थ, *m* as थ् is the 2nd letter of the तवग्ग, दुग्ध दुग्ध-दुद्ध *n* milk लुब्ध-लुब्ध-लुद्ध *pp* greedy

(10) The remaining member of a conjunct consonant is *not* doubled at the beginning of a word, *e g* स्खलित a mistake-खलित *pp* (and not क्खलित) ज्ञानम्-ञाण *n* knowledge (not ञ्ञाण)

Nor is it doubled after a niggahita, *e g*, संत्रास-fear-संतासो, (and not सत्तासो)

This doubling is optional in a compound, *e. g* पञ्ञाय सहितो सपञ्ञो or सप्पञ्ञो wise, नरस्स खलित नरखलित or नरक्खलितं a man's mistake

(11) य् is doubled after ए, *e g* गेयम् *n* a song-गेय्य, पेयम् *n* a drink-पेय्य

(12) " म् न् य् वाना अन्त्यानां लोप, द्वित्वं शेषादेशयो।"

When म्, न्, य् or व् stands as the last member of a conjunct consonant, it is dropped, and the remaining member is doubled (Rule 8 is superseded by this and by the subsequent rule 14) युग्म a pair-युग्ग *n* स्मृति-सति *f* recollection (स is not doubled See rule 10) But मरणसति or मरणस्सति recollection of death नग्न-नग्ग *adj* naked, सौम्य सोम्म *adj* mild, अध्वा-अध्धा-अद्धा *m* a road, ध्वंस-धंस *m* destruction

(*a*) *Exception* —न ह्युस्नानाम्। This change does not take place when म्, न्, य् or व् are combined with ह्, *e g* सह्य-सय्ह *adj* bearable, वह्नि-वन्हि *m* fire, मुह्यति मुय्हति faints

Mark the inverted position of ह् which does not stand as the first member of a conjunct consonant except in the word ब्राह्मण *m* a Brahman, and ब्रह्म *m* God Brahmā

(13) म् is not dropped in the conjunct consonants ग्म and न्म, and न् in म्न, *e g*, उन्माद्-उम्माद *m* madness कल्माष-कम्मास *adj* spotted जाल्म-जम्मो *m* a rogue, निम्न निन्न *adj* deep, स्म is either retained or changed to म्ह *e g*, तस्मिन् or

तस्मिं in it ; ऊष्मा-उस्मा *m.* heat ; अश्मा-अस्मा *m.* a stone ; भस्म *n.* ashes.

(14) "सर्वत्र रस्य लोपः" र् whether the initial or final member of a conjunct consonant is dropped and the remaining member is doubled; *e. g.* मार्ग-मग्ग *m.* the way ; वर्ण-वण्ण *m.* colour ; चक्र-चक्क *n.* a wheel; दरिद्र-दलिद्द *adj.* poor.

Exceptions : आदर्श-आदास *m.* a mirror ; दीर्घ-दीघ *adj.* long ; शीर्ष-सीस *n.* the head.

(15) र्य is changed to रिय and the preceding vowel, if long, is *made short* ; *e. g* आचार्य-आचरिय *m.* a teacher ; वीर्य-विरिय *m.* effort ; भार्या-भरिया *f.* a wife ; सूर्य-सुरिय *m.* the Sun ; आर्य-अरिय, अय्य *m.* a nobleborn person.

(16) र्ह is changed to रह ; *e. g.* अर्हति-अरहति deserves ; गर्हति-गरहति censures ; अन्तर्हित-अन्तरहित *pp* concealed.

(17) इ is inserted between the two members of a conjunct consonant whose final member is ल् ; e. g. क्लेशः-किलेसो *m.* torture, sin ; ग्लान-गिलान *pp.* ill ; म्लान-मिलान *pp* faded.

(18) Similarly इ is inserted between the two members of the conjunct consonants in the words ज्या the *string of a bow* ; ह्री *shame* ; स्यात् *may be* ; चैत्य *a temple* ; वज्र a diamond ; ह्यस् yesterday ; श्री prosperity etc., which are respectively changed to जिया, *verb.* हिरि, *f.* सिया, *verb.* चेतिय, *n.* वजिर, *n.* हिय्यो, *ind.* सिरी *f.* etc.

☞ *Rules 15 to 18 cover cases of Epenthesis* (*insertion of a letter in the middle of a word*).

(19) व् in combination with another consonant is changed to ब. सर्व-सव्व-सब्ब *adj.* all ; पर्वत-पब्बतो *m.* a mountain ; काव्यम्-कब्बं *n.* a poem.

(20) त्य, द्य, ध्य, and स्थ are respectively changed to च, ज, झ and थ at the beginning and to च्च, ज्ज, ज्झ and त्थ in the middle of words ; *e. g.* त्याग-चाग *m.* charity ; नृत्य-नच्च *n* dance ; मद्य-मज्ज *n* wine ; द्युति-जुति *f* splendour; ध्यान-झान *n* meditation ; प्रथमध्यान-पठमज्झानं the first stage of meditation ; स्थामन्-थाम *n.* strength ; वस्तु-वत्थु *n* a thing.

Exception : उद्यान-उय्यान *n* a garden.

(21) स्थ् and ष्ठ् are changed to ठ् or ट्ठ् according to their position in a word e g, स्थान-ठान *n* a place गृहस्थ गहट्ठ *m* a gentleman काष्ठ-कट्ठ *n* wood

(22) त्य्, श्च, त्स् and प्स are changed to च्छ् e g सत्य-सच्च *n* truth, आश्चर्य अच्छरिय *n* wonder वत्स-वच्छ *m* a calf, a young one अप्सरा-अच्छरा *f* a nymph

(23) क्ष् स्क् and ष्क् are changed to ख् or क्ख् according to their position in a word e g, शुष्क-सुक्ख *adj* dry स्कन्ध-खन्धो the shoulder, a part क्षान्ति-खन्ति *f* forgiveness, भिक्षु भिक्खु *m* a monk

(*a*) क्ष sometimes changes to छ् or च्छ् e g, क्षुब्ध छुद्ध *pp* agitated, इक्षु-उच्छु *n*. sugarcane क्षमा छमा *f* the earth (खमा *f* forgiveness) क्षण छण *m* a festival, (खण *m* a moment)

(24) स्प् and ष्प् are changed to फ or प्फ् e g, स्पन्दनम्-फन्दनं throbbing, पुष्प-पुप्फ *n* a flower

(25) न्य, ण्य् and ज्ञ् are changed to ञ् or ञ्ञ्, e g, न्यायेन-ञायेन *m* with justice, कन्या-कञ्ञा *f* a girl अरण्ये अरञ्ञे *n* in a forest ज्ञान-ञाण *n* knowledge प्रज्ञया-पञ्ञाय *f* with wisdom

☞ Conjunct consonants mentioned in Rules (20) to (25) preceded by the niggahita (—) undergo *those* changes which they would do at the beginnings of words, e g, कांक्षा-कंखा *f* desire वंध्या-वंझा *f* a childless lady etc

(26) ष्ण is changed to ण्ह, उष्ण-उण्ह *adj* hot, कृष्ण-कण्ह *adj* black

☞ Rules 19-26 supersede Rules 8-18

§ 9 Ending consonants

(27) A consonant (represented with a nether stroke as क्, ग् etc) is dropped at the end of a word, e g सम्यक्-सम्मा *ind* rightly, भगवान्-भगवा *m* the Blessed One, स्यात्-सिया should be

(*a*) But the ending म्, and the ending त् or द् of a pronoun are substituted by a niggahita, e g बुद्धम्-बुद्धं to a Buddha, कन्याम्-कञ्ञं *f* to a daughter, एतत्-(द्)-एतं *n* this, that, यत्-(द्)-यं *m* which etc

(28) The ending visarga or ए or र् preceded by अ is changed to ओ together with the preceding अ, and is dropped when preceded by other vowels e g, सर्वत -सब्बता ind in all respects, बुद्धा -बुद्धा m Buddhas, रुचि -रुचि f the beauty, भिक्षु -भिक्खु m a monk

(29) The ending द् of a pronoun or in an upasarga and the ending र् often reappear when followed by vowels e g, एतं + अहोसि = एतदहोसि this happened, ताव as long + एत्थ here = तावदेत्थ also तावेत्थ, पातो in the morning + एव only = पातरेव, पातोऽव

(30) य्, व्, म् त्, and द् are often inserted (a) either as revivals from Sanskrit forms or (b) by analogy to such insertions ~~अ should be र~~ सकि once + एव only = सकिदेव, पुन again + एव = पुनरेव, पुनदेव, याव upto + अत्थ requirement = यावदत्थं

LESSON III (ततियो पाठो)

§ 10 *Declension of substantives in Pali* is based upon the same in Sanskrit with a few changes There is no dual number and except in the case of substantives ending in अ the dative case is the same as the genitive The acc plu *is the same as nom plu except in the declension* of substantives ending in अ The instrumental plural and ablative plural forms and the nominative, accusative, and vocative plural forms are indentical except in nouns ending in अ

§ 11 The following are *the cases* (विभत्तियो) with their names in Pali in brackets ( )

The nominative (पठमा) denotes the subject and the accusative (दुतिया) the object of a sentence The instrumental (ततिया) denotes the person or thing *with or by* whom something is performed, and the dative (चतुत्थी), the person *to whom or for whom something is given* or done The ablative (पंचमी) shows the starting point The genitive (छट्ठी) stands for the possessive in English and the

locative (सत्तमी) shows the place (in, on, upon, at, etc) The vocative (आलपनं) is used to address persons

§ 12 Masculine nouns ending in अ

Terminations

Case	*Singular*	*Plural*
Nom	आ	आ
Acc	म्	ए
Instru	एन	एहि, एभि
Dat	आय, स्स	नं
Abl	आ, स्मा, म्हा	एहि, एभि
Gen	स्स	न
Loc	ए, स्मि, म्हि	एसु
Voc	—, आ	आ

Note —Before terminations beginning with vowels, the ending अ of the noun is dropped The ending म् is changed to a niggahita in the accusative Before न the preceding अ is changed to आ Thus we may take the noun बुद्ध (the Enlightened One) and decline it —

बुद्ध

Case	*Singular*	*Plural*
Nom	बुद्धो	बुद्धा
Acc	बुद्ध	बुद्धे
Instru	बुद्धेन	बुद्धेहि, बुद्धेभि
Dat	बुद्धाय बुद्धस्स	बुद्धान
Abl	बुद्धा, बुद्धस्मा, बुद्धम्हा	बुद्धेहि, बुद्धेभि
Gen	बुद्धस्स	बुद्धान
Loc	बुद्धे, बुद्धस्मि, बुद्धम्हि	बुद्धसु
Voc	बुद्ध बुद्धा	बुद्धा

Note —The forms बुद्धो, बुद्धा, बुद्ध बुद्धेन, बुद्धाय, बुद्धस्स, बुद्धानं, बुद्धा, बुद्धे, बुद्धेसु and बुद्ध are from the corresponding Sanskrit बुद्ध, बुद्धा, बुद्धम्, बुद्धेन, बुद्धाय, बुद्धस्य, बुद्धानाम्, बुद्धात्, बुद्धे, बुद्धेषु and बुद्ध The forms बुद्धे (acc plu), बुद्धस्मा, बुद्धम्हा, बुद्धस्मि, बुद्धम्हि *are borrowed from pronominal* declension बुद्धेहि seems to be from बुद्धैः, बुद्धेभि (from Vedic बुद्धेभिः) is

used in poetry बुद्धे (nom sing) and बुद्धासे (nom plu) are rare forms बुद्धासे is a rare form of the nom plural

§ 13 The Padas

In Pali there are both the padas परस्मै and आत्मने as in Sanskrit, but any root may take terminations of either As a rule, the परस्मै (परस्सपद) is commonly used, the other (अत्तनोपद) being confined to the passive voice and poetry The student should always conjugate verbs in the परस्सपद *unless specifically asked to give the अत्तनोपद forms*

§ 14 The present tense

The terminations of the present tense are the same as those in Sanskrit, except 1st person plural, *i e*,

Person	*Singular*	*Plural*
1st	मि	म
2nd	सि	थ
3rd	ति	अन्ति

Before मि and म, the preceding अ is lengthened अ in *अन्ति is dropped after other vowels*

§ 15 The First Conjugation

The Pāli grammarians represented roots with an ending vowel, as गम, वस etc and not as गम्, वस् etc as in Sanskrit But the ending अ of a root is dropped when the conjugational sign is added

अ is the sign of the first conjugation before which the penultimate short and the ending vowel take their गुण

अ has no guna The guna of इ, ई is ए and of उ, ऊ is ओ Thus

नी to carry is a root + अ conjugational sign = ने + अ or भू to be + अ = भो + अ

ए and ओ followed by other vowels are changed to अय् and अव् Thus

ने + अ = नय् + अ = नय the base of the root

भो + अ = भव् + अ = भव ,, ,,

Conjugate गम (गच्छ) to go.

Person	Singular	Plural
1st	(अहं) गच्छामि (I) go.	(मयं) गच्छाम (we) go.
2nd	(त्वं) गच्छसि (thou) goest.	(तुम्हे) गच्छथ (you) go.
3rd	(सो, सा, तं) गच्छति (He, she, it) goes.	(ते, ता, तानि) गच्छन्ति (they) go

Decline like बुद्ध *m*

किंकर a servant
आवाट a pit.
वानर a monkey.
रुक्ख [वृक्ष] a tree.
पुत्त [पुत्र] a son.
खग्ग [खड्ग] a sword.
पच्चामित्त [प्रत्यमित्र] an enemy.
गाम [ग्राम] a village.
भूप a king.
अस्स [अश्व] a horse.
नर a man.
सीह [सिंह] a lion.
मिग [मृग] a deer
धम्म [धर्म] the truth, the religion, the doctrine.
मञ्चक a bedstead, a cot,
भार a burden
पब्बत [पर्वत] a mountain.
आचरिय [आचार्य] a teacher.
पञ्ह [प्रश्न] a question.
सुंसुमार [शिशुमार] a crocodile.

Some roots of the 1st conjugation

खण to dig
हर with वि (विहरति) to live.
वद with ओ (ओवदति) to advise
जि to conquer.
कम with नि [निक्रम्] (निक्खमति) to start.
धाव to run.
वस to live.
खाद to eat.
सर with अनु [अनुसृ] (अनुसरति) to follow.
सि [शी] (सयति, सेति)* to lie down.
नी (नयति, नेति)* to carry.
पत to fall.
पुच्छ [पृच्छ्] to ask.
याच to beg.
गम (गच्छति)† to go.

Indeclinables (अव्ययानि)

न not.
सन्तिके into the presence, near.

* अय् and अव् in roots, prefixes and bases are optionally changed to ए and ओ respectively.

† The base of गम is गच्छ.

Exercises for translation

A १ किंकरो आवाट खणति। २ वानरा रुक्खेसु विरहन्ति। ३ अहं पुत्त ओवदामि। ४ सो खग्गेन पच्चामित्त जयति। ५ सा गामा निक्खमति। ६ भूपाल अस्सा धावन्ति। ७ नरा गामे वसन्ति। ८ सीहा मिगे खादन्ति। ९ त्व धम्म न अनुसरसि। १० तुम्हे मञ्चके सयथ॥

B 1 (The) servant carries (a) burden 2 He falls from (a) tree 3 (The) king's son has (a) horse* 4 (The) Buddha advises men 5 (A) lion lives not in (a) village 6 (There) are mountains in (the) forest 7 She asks (the) teacher (a) question † 8 I beg (a) horse of (the) king † 9 (The) crocodile goes into (the) presence of (the) monkey 10 (The) tree falls from (the) mountain in (the) forest

LESSON IV (चतुत्थो पाठो)

§ 16 Neuter nouns ending in अ

Terminations

Nom	म्	आ, आनि
Acc	म्	ए, आनि
Voc	—	आ, आनि

Decline फल a fruit

Nom	फलं	फला फलानि
Acc	फलं	फले फलानि
Voc	फल	फला, फलानि

Note that the forms फलं, फल *and* फलानि are identical with the corresponding Sanskrit forms while फला (n and v plu) and फले are based on the declension of masc nouns ending in अ The rest of the forms are like those of masc nouns फला (n and v plu) is a Vedic form

* *A horse is of the king's son*

† पुच्छ and याच् govern two accusatives—the direct object and the indirect.

§ 17 The Second Conjugation

The roots of the second conjugation are not regular * They are अस to be, हु [भू] to be, ब्रू to speak and इ to go. The forms of the present tense of the roots are given below

अस

1st	अस्मि, अम्हि	अस्म अम्ह
2nd	असि	अत्थ
3rd	अत्थि	सन्ति

अम्ह is sometimes changed to अम्हा अत्थि [अस्ति] is sometimes used in the plural in sentences showing possession e g कसिकम्मत्थाय तस्स गोणाऽपि नत्थि। *He has not even oxen for farming*, सम्म मे दन्ता अत्थि। *Friend, I have teeth*

हु

1st	होमि	होम
2nd	होसि	होथ
3rd	होति	होन्ति

ब्रू

1st	ब्रवीमि, ब्रूमि	ब्रवीम, ब्रूम
2nd	ब्रवीसि, ब्रूसि	ब्रवीथ, ब्रूथ
3rd	ब्रवीति, ब्रूति	ब्रुवन्ति

इ

1st	एमि	एम etc

§ 18 The Fourth Conjugation

The sign of the 4th conjugation is य before which the ending अ of the root is dropped

Rules 12, 20, 22 and 25 of the first lesson are to be applied while making up the base त्य, थ्य, द्य, ध्य, न्य and म्य, are changed to च्च, च्छ, ज्ज, ज्झ, ञ्ञ and म्म by those rules,

* As this book is meant for students who have some knowledge of Sanskrit it follows the Sanskrit system with ten conjugations and not the Pali one with seven

while in the case of other conjunct consonants with य as the latter member, the य is dropped and the preceding consonant is doubled Observe Rule 9 if necessary ह्य is changed to य्ह

Conjugate the following roots of the 4th conjugation and compare the forms with the corresponding Sanskrit

इध [ऋध्यति] (इज्झति) to flourish
कुध [क्रुध्यति] (कुज्झति) to get angry
नत [नृत्यति] (नच्चति) to dance
नस [नश्यति] (नस्सति) to perish

पद with नि [निपद्यते] (निपज्जति) to lie down, with उत् (उप्पज्जति) to be born, produced, with स (सपज्जति) to succeed

फुस [स्पृशति] (फुस्सति) to touch
बुध [बुध्यति] (बुज्झति) to understand, know
युध [युध्यते] (युज्झति) to fight
लुभ [लुभ्यति] (लुब्भति) to covet
विध [विध्यति] (विज्झति) to shoot
सुस [शुष्यति] (सुस्सति) to dry, wither
हा [हायति] to decrease, diminish

WORDS सद्दा

मोर [मयूर] *m* a peacock
उय्यान [उद्यान] *n* a garden
मनुस्स [°ष्य] *m* a man, a person
घर [गृह] *n* a house
सुख *n* happiness
नर *m* man
रज्ज [राज्य] *n* a kingdom
निदाघ *m* summer
तळाक [तडाग] *m* a lake
जल *n* water
मच्छ [मत्स्य] *m* a fish
च *ind* and
सप्पुरिस [सत्पुरुष] *m* a good man, saint
चित्त *n* the mind
कोध [क्रोध] *m* anger
नाम *ind* at all
विहार *m* a monastery
पण्ण [पर्ण] *n* a leaf
खल *m* a villain
पाप *n* a sin, demerit
लोक *m*. the world, people.
पुञ्ञ [पुण्य] *n* a merit
अधिक *adj* more
राग *m* passion, lust

अञ्ञमञ्ञं *ind* with one another, mutually
महिंस [°ष] *m* a wild buffalo
पोत्थक [पुस्तक] *n* a book
बाल *m* a fool, a child
रम *1st c* to take delight
इव *ind* like, as if
मज्ज [मद्य] *n* wine
वुड्ढ [वृद्ध] *m* an old man
बल *n* power, faculty
पुप्फ [पुष्प] *n* a flower
दिज [द्विज] *m* a bird, a Brāhman
यदा तदा when then
ली with नि *4th c* to hide oneself
लुद्द [लुब्ध] *m* a hunter.
सर [शर] *m* an arrow
विरिय [वीर्य] *n* exertion, effort
पंडित *m* a wise man
मद *4th c* to be intoxicated, to err
सिब्ब *4th c.* to sew
चोर *m* a robber
सुत्त [सूत्र] *n* thread
पमाद [प्र°] *m* a mistake
दूरे *ind* far
दिव *4th c* to play, gamble
अक्ख [अक्ष] *m* a dice

Exercises

A १ मोहो मूळ्हस्स उप्पज्जति नस्सति। २ मनुस्सा घरे सुखेन निपज्जन्ति। ३ वुड्ढो मज्जे न कुज्झति। ४ लुद्दो महिंसस्मिं सरं खिपति। ५ दिजा रुक्खे जले गच्छन्ति, सत्ता न पस्सन्ति। ६ मनुस्सस्स चित्ते कोधो नाम न उप्पज्जति। ७ विहारे भिक्खूसु पुप्फानि न सन्ति। ८ सत्तो पापेहि न मुच्चति। ९ लोके पुञ्ञेहि धनानि लभन्ति। १० पुरिसस्स चित्त रागो न कुप्पति। ११ महिंसा अञ्ञमञ्ञं युज्झन्ति धनमहिसा इव। १२ पण्डिता पोत्थके* रमन्ति बाला इव मज्जे। १३ वुड्ढस्स बलानि हायन्ति†। १४ पुप्फगन्धा फलानि उप्पज्जन्ति। १५ दिजा रुक्खेसु निलीयन्ति॥

B 1 The‡ hunter shoots the bird with an arrow 2 When religion decreases, then Buddha is born 3 The

* The name of the object of anger or ill will is put in the dative, while that of the object of joy, love or any good feeling is put in the locative case

† Than mee ts

‡ Articles (the, a, an) are to be left out while translating from English into Pāli

exertion of the wise succeeds 4 You are intoxicated with wine 5 We sew (our) robes with thread 6 They understand the Buddha's doctrine 7 He touches the flowers with (his) hands through (by) mistake 8 The garden is far from the house 9 Men covet wealth and play with dice with one another 10 She gets angry with (her) sons

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LESSON V (पञ्चमो पाठो)

§ 19 Feminine nouns ending in आ

Terminations

Nom	—	—, यो
Acc	म्	—, यो
Inst Ab	य	हि, भि
Dat Gen	य	न
Loc	य, यं	सु
Voc	ए	—, यो

कञ्ञा [कन्या] a daughter, a girl

Nom	कञ्ञा	कञ्ञा, कञ्ञायो
Acc	कञ्ञं	,, ,,
Inst	कञ्ञाय	कञ्ञाहि, कञ्ञाभि
Dat	,,	कञ्ञान
Abl	,,	कञ्ञाहि कञ्ञाभि
Gen	,,	कञ्ञान
Loc	कञ्ञाय, कञ्ञायं	कञ्ञासु
Voc	कञ्ञे	कञ्ञा, कञ्ञायो

The forms कञ्ञं, कञ्ञायं and कञ्ञे of the singular are derived from कन्याम्, कन्यायाम् and कन्ये, while कञ्ञा (plural), कञ्ञाहि-भि, कञ्ञान and कञ्ञासु come from कन्या कन्याभि, कन्यानाम् and कन्यासु in Sanskrit यो of the nom plural is borrowed from यो of nouns ending in इ or ई

§ 20 The Sixth Conjugation

The sign of the 6th conjugation is अ like that of the 1st, but there is no guna in the 6th The following are the principal roots of this conjugation —

किर with आ (आकिरति) to scatter

खिप [क्षिप्] (खिपति) to throw, with उत् to lift up, with नि to place, with सं to close, shorten (उक्खिपति, निक्खिपति, संखिपति)

तुद (तुदति) to torture

दिस [दिश्] with उप (उपदिसति) to advise

रुह (रुहति) with आ to mount, with ओ to dismount

विस with प [प्रविश्] (पविसति) to enter

§ 21 The Seventh Conjugation

In conjugating the roots of this class, the base is made up by putting an anuswāra between the two syllables of the root and by affixing अ to it as in the preceding class

General Rule —An anuswara followed by any of the consonants from क to म, is optionally changed to the nasal of the class by a consonant of which the anuswāra is followed

The following list gives the more important roots of the 7th conjugation

चुब (चुम्बति) to kiss	रुध (रुन्धति) to hinder
छिद (छिन्दति) to cut	लिप (लिम्पति) to smear
भिद (भिन्दति) to break	विद (विन्दति) to get, acquire
भुज (भुञ्जति) to eat enjoy	सिच (सिञ्चति) to sprinkle, with अभि to crown
मुच (मुञ्चति) to release	हिस (हिंसति) to hurt, torture
युज (युञ्जति) to join	

§ 22 Use of Adjectives

(*a*) Adjectives agree with the qualified nouns in gender, number and case, and are generally put before the nouns मधुरो सद्दो a sweet voice, मधुरेन सद्देन, मधुरेसु सद्देसु etc

(*b*) Adjectives ending in अ in the masc form their feminine base by the addition of आ to the final vowel They are then declined like कञ्ञा, *e g*, बाला foolish, तरुणा young, दीघा long etc from बाल, तरुण, दीघ etc Sometimes ई *is also added to the masc forms to make the feminine* base, as तरुणी, सुन्दरी etc

(*c*) Adjectives may be prefixed to the qualified nouns making कर्मधारय compounds, *e g* मधुरसद्दो (= मधुरो सद्दो), फरुसकञ्ञा (= फरुसा कञ्ञा) a harsh girl, सच्चवचनेन (= सच्चेन वचनेन) by true speech etc

WORDS सद्दा

अस्ससाला [अश्वशाला] *f* a stable
देवता *f* goddess, deity
मङ्गल *adj* auspicious
पजा [प्रजा] *f* the people, the subjects
राजपुत्त [°त्र] *m* a king's son, prince
अजा *f* a she goat, sheep
तु, इतुं *ind (termination of the infinitive)* to
गीवा [ग्रीवा] *f* neck
गङ्गा, यमुना *f names of rivers*
जल *n* water
माला *f*. a garland
सुभ [शुभ] *1st c* to look beautiful
थेर [स्थविर] *m* an elderly monk
तण्हा [तृष्णा] *f* thirst, greed
मूल *n* root, source
चेतिय [चैत्य] *n* a temple, shrine
अङ्गन *n* a yard
गोमय *m cowdung*
थुल्ल [थुल] *adj* fat
वारण *m* an elephant
सोण्डा [शुण्डा] *f* the trunk
समण [श्रमण] *m* an ascetic
मय [वयम्] *pron* we
महाराज *m* a great king

धम्मराज *m* The Lord of the Doctrine, Buddha
सावक [श्रा°] *m* a pupil, disciple
तव *pron* thy, thine
एव *ind* only, same
अनुकम्पा *f* compassion
जम्बुदीप [°द्वीप] *m* India
इध, इह *ind* here
आगत *adj* come, arrived
भरिया [भार्या] *f* wife
कट्ठ [काष्ठ] *n* a stick
पुञ्ञकम्म [पुण्यकर्म] *n* meritorious action
पूजा *f* worship
मंस [मांस] *n* flesh
सुक्ख [शुष्क] *adj* dry
साखा [शाखा] *f* a branch
सेना *f* army
विपुल *adj* much

A. १ अस्सा अस्ससाल पविसन्ति। २ देवतायो मङ्गलरुक्खं आरुहन्ति। ३ पजा राजपुत्तं रज्जे अभिसिञ्चति। ४ अजा पण्णानि भुञ्जितु गीवं उक्खिपन्ति। ५ ते गङ्गाय जलेन पुप्फानि सिञ्चति। ६ नरा विरियेन पुञ्ञं विन्दन्ति। ७ यमुना पुप्फानं मालाहि सोभति। ८ थेरो तण्हाय मूलं छिन्दति। ९ कञ्ञा चेतियस्स अङ्गनं गोमयेन लिम्पति। १० पुट्ठो वारणो सोण्डाय यमुनाय जलं आकिरति।

११ समणा मय महाराज, धम्मराजस्स सावका।
तवेव* अनुकम्पाय जम्बुदीपा इधागता† ॥

B 1 Bhadda's wife breaks a stick 2 The king releases the monkey with compassion 3 He joins sweet words with meritorious actions 4 She goes to the temple with garlands of flowers for worship 5 O Goddess, why do you hurt the people? 6 Men torture she-goats for flesh (*Use Dat*) 7 I cut dry branches of the trees 8 You throw arrows at the enemy's army 9 Thou cuttest the neck of the peacock 10 We acquire much merit by the worship of Buddha

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* तव + एव. अ + ए = ए अ + इ = ए.

† इध + आगता Mark that अ or आ combined with either अ or आ = आ A vowel (short or long) combined with the same vowel (short or long) = the same vowel (long)

LESSON VI (छट्ठो पाठो)

§ 23. Masculine nouns ending in इ and उ

Terminations

Nom Voc	—	—, ओ
Acc	म्	—, ओ
Instr	ना	हि, भि
Dat Gen	स्स, नो	नं
Abl	ना, स्मा, म्हा	हि, भि
Loc	स्मिं, म्हि	सु

Note—The ending vowel is lengthened before all the plural terminations except the Locative where the lengthening is optional The ending vowel takes its guna before ओ (*e g* भिक्खु + ओ = भिक्खो + ओ = भिक्खव् + आ = भिक्खवो, अग्गि + ओ = अग्गे + ओ = अग्गय् + ओ = अग्गयो) The ending इ optionally takes its guna in the Vocative Singular

अग्गि [अग्नि] Fire

	Sing	*Plu*
Nom	अग्गि	अग्गी, अग्गयो
Acc	अग्गिं	,, ,,
Instr	अग्गिना	अग्गीहि-भि
Dat	अग्गिस्स-नो	अग्गीनं
Abl	अग्गिना-स्मा-म्हा	अग्गीहि-भि
Gen	अग्गिस्स-नो	अग्गीनं
Loc	अग्गिस्मि म्हि	अग्गिसु, अग्गीसु
Voc	अग्गि, अग्गे	अग्गी, अग्गयो

☞ The form अग्गि, अग्गिं, अग्गिना and अग्गे of the singular come from अग्नि, अग्निम्, अग्निना and अग्ने

All the plural forms are taken from Sanskrit with slight changes

भिक्खु [भिक्षु] a monk

N V	भिक्खु	भिक्खू , भिक्खवो
Acc	भिक्खुं	,, ,,
Inst	भिक्खुना	भिक्खूहि-भि
D G.	भिक्खुस्स नो	भिक्खूनं
Abl.	भिक्खुना-स्मा-म्हा	भिक्खूहि-भि
Loc	भिक्खुस्मि-म्हि	भिक्खुसु, भिक्खूसु

The forms भिक्खु, भिक्खु, भिक्खुना, भिक्खू, भिक्खवो, भिक्खूहि-भि, भिक्खूनं, भिक्खु(क्खू)सु are from भिक्षु , भिक्षुम् , भिक्षुणा, भिक्षू , भिक्षव , भिक्षुभि , भिक्षूणाम् and भिक्षुषु The termination स्स is borrowed from nouns ending in अ, स्मा, म्हा, स्मि and म्हि are taken from pronominal declension

§ 24 The Tenth Conjugation

☞ The sign of the10th conjugation is अय, optionally changed to ए, before which the penultimate short and the ending vowel (the last except अ) take their vuddhi

The vuddhi of अ is आ, of इ, ई is ए [ऐ] and of उ, ऊ is ओ [औ] ए and ओ obtained from vuddhi are changed to आय् and आव् when followed by dissimilar vowels, (because these ए and ओ are substitutes for Sanskrit ऐ and औ)

The vuddhi does not take place when the penultimate short vowel is followed by a conjunct consonant and in the case of the roots कथ to tell, गण to count and रच to arrange

Conjugate कथ

1st per	कथयामि, कथेमि	कथयाम, कथेम
2nd ,,	कथयसि, कथेसि	कथयथ, कथेथ
3rd ,,	कथयति, कथेति	कथयन्ति, कथेन्ति

§ 25. The Numeral द्वि (two)

The numeral द्वि is declined only in the plural and alike in all genders. It may be used as an adjective

N Ac. द्वे, In. Ab द्वीहि, द्वीभि, D G द्विन्नं, Loc. द्वीसु, द्वेसु.

The forms दुवे, दुवेहि-भि, दुविन्न, and दुवेसु are found in poetry.

WORDS सद्दा

पटु *adj* skilful
मणि *m* a jewel
निधि *m* a store
अज्ज [अर्ज्] *10th c* to earn
कवि *m* a poet
भिक्खु [भिक्षु] *m* a monk, a priest
गुण *m* a virtue, a merit
वण्ण [वर्ण्] *10th c* to describe, praise
बलि *m* an oblatisn, offering
छड्ड [छर्द्] *10th c* to leave
नरपति *m* (नरानं पति) a king
मन्त [मन्त्र्] *10th c* with आ to address, call
हंसपोतिका *f* (हंसस्स पोतिका) a gosling
पिय [प्रिय] *adj* beloved, dear
पति *m* a lord, husband
वर [वृ] *10th c* to choose with नि to prohibit
सेनापति *m* (सेनाय पति) a general
सेना *f* an army
असि *m* a sword
गण *10th c* to count
उच्छु [इक्षु] *n* a sugarcane
रस *m* taste, juice
विद *10th c* to know, experience, acknowledge
घत [घृत] *n* ghee
सत्तु [शत्रु] *m* an enemy
युज with उ (उय्योजेति) *10th c* to dismiss
पाल *10th c* to protect
कपि *m* a monkey.
चुर *10th c* to steal
भो *vocative particle* Oh, hallo!
इसि [ऋषि] *m* a sage
कस्मा *ind* why?
कथा *f* a story
वत्थ [वस्त्र] *n* a garment
कप्प [क्लृप्] *10th c* to equip, to make
अन्तेवासिक *m* a pupil an apprentice
इदानि दानि [इदानीम्] *ind* now
भज *10th c* to divide, to cut
समं *ind* equally
रासि [राशि] *m* a heap
धन *n* wealth
पण्डित *adj* wise, *m* a wise man
वत्थ (वस्त्र) *n* a garment, cloth
विरिय [वीर्य] *n* exertion, effort
दह *1st c* to burn
पारिम *adj* yonder
तीर *n* bank
सेतु *m* a bridge
बन्धु *m* a brother
अयं *m f pron* this
सेट्ठ [श्रेष्ठ] *adj* best

पत्थ [प्रार्थ्] *10th c* to aspire for
निब्बाण [निर्वाण] *n* salvation, emancipation, nirvāna
सुंसुमार [शिशु॰] *m* a crocodile
च *ind* and
कलाय *m* a gram
सा *f pron* she
गन्थ [ग्रन्थ्] *10th c* to wreathe

A १ पटवो पुरिसा मणीन निधि अज्झेन्ति। २ कवि भिक्खून गुणे वण्णेति। ३ ब्राह्मणो कलयो तळाके छड्डयति। ४ नरपति भिक्खू आमन्तेति। ५ हत्थपोतिका पिय पतिं चोरेति। ६ सेनापति सेनाय असी गणेति। ७ तुम्हे उच्छून रस वेदयथ। ८ अग्गिम्हि घत छड्डयामि। ९ अहं मम सत्तु उय्योजेमि। १० नरपति पजा धम्मेन पालयति। ११ कपयो उय्यानम्हा फलानि चोरेन्ति। १२ भो इसयो तुम्हे कस्मा बुद्धस्स गुणे न वण्णेथ। १३ त्व द्विन्न कपीन कथ न कथेसि। १४ अम्हे अस्स कप्पेम। १५ आचरियो अन्तेवासिके पापम्हा निवारयति॥

B 1 I count my jewels now 2 You equip the king's horse 3 Bodhisatta divides equally the heap of wealth 4 Wise men do not praise wealth 5 Sages protect the Duty (धम्म) with exertion 6 O Fire! why do you burn my friend's house? 7 He goes to the yonder bank by the bridge 8 My brother cuts (down) the enemy with the sword 9 This is the best of the swords (*use Gen or Loc*) 10 The monkeys throw the grams (away) 11 She wreathes a garland of flowers 12 A monk aspires for nibbāna 13 Two monks are coming (= come) from the bridge 14 Monkeys lie down on branches of trees 15 He tells the story of the monkey and* the crocodile

LESSON VII (सत्तमो पाठो)

§ 26 Neuter nouns ending in इ and उ

Terminations

	Sing	*Plu*
Nom V	—	—, नि
Acc	मं	—, नि

* Put च after the last word or after each of the connected words

The rest like masculine The ending vowel is lengthened in the Plural, the lengthening being optional in the Locative

अट्ठि [अस्थि] a bone

Nom	अट्ठि	अट्ठी, अट्ठीनि
Acc	अट्ठि	
Voc	अट्ठि	

The rest like अग्गि (§ 23)

आयु [आयुस्] age, life

Nom V	आयु	आयू , आयूनि
Acc	आयु	आयू , आयूनि

The rest like भिक्खु (§ 23)

§ 27 Prepositions and Indeclinables

All the prepositions except ठपेत्वा धिरत्थु नमो, विना and a few others, whose position is optional, are placed *after* the nouns Prepositions govern their objects in different cases as indicated below —

(a) The accusative याव (यावद् before vowels optionally) until , आरब्भ, उद्दिस्स, निस्साय, सन्धाय, पटिच्च with reference to, about , धि, धिरत्थु fie upon !

(b) The instrumental अलं enough of , किं what is the use of ? (interrogatively , पहोति it is proper for , सक्का it is possible for , सद्धिं, सह with The adjectives सम and सदिस (like) also govern this case

(c) नमो (hail to, a bow to) governs the dative

(d) पट्ठाय (from) governs the ablative , याव is used with the ablative optionally , विना (without) governs the accusative, the instrumental or the ablative

(e) The genitive अधो under , मज्झे, अन्तो in, among उद्धं, उपरि on, upon, above , ओरं on this side , पारं beyond , हेट्ठा below, under , पहुति

§ 28 इम is added to adverbs to form adjectives from them, *e g*, हेट्ठिम nether, ओरिम hither, पारिम yonder, etc from हेट्ठा, ओर, पार etc

§ 29 The First Personal Pronoun
अम्ह [अस्मद्] I

Similar in all genders

Nom	अहं	मयं, अम्हे, नो
Acc	मं, मम	अम्हाकं, अम्हे, नो
Inst	मया, मे, म्हं	अम्हेहि-भि, नो
D G	मम, मय्हं, अम्हं, ममं, मे	अम्हाकं, अस्माकं, नो
Abl	मया, मे	अम्हेहि भि, नो
Loc	मयि	अम्हेसु

N B The forms मे and नो are not used at the beginning of a sentence, as मम पुत्तो आगच्छति or पुत्तो मे आगच्छति

§ 30 The Numeral ति [त्रि] three Plural only
All genders

ति	Nom Acc	Inst Ab	D G	Loc
Masculine	तयो	तीहि, तीभि	तिण्ण, तिण्णन्नं	तीसु
Neuter	तीणि			
Feminine	तिस्सो		तिस्सन्न, तिस्स	

WORDS सद्दा

मार *m* the Evil Spirit
काक *m* a crow
कलह *m* a quarrel, dispute
मधु *n* honey
दधि *n* curds
दारु *n* fuel, firewood
अत्थ [अर्थ] *m* use, requirement (with instrumental of the object required)
तत्थ *ind* there
एक *pron* one
सस [शश] *m* a hare
तालगच्छ *m* a cluster of palms
पच्चहं [प्रत्यहम्] *ind* daily
बक *m* a crane
चक्खु [चक्षुस्] *n* an eye

अस्सु [अश्रु] *n* a tear
चर with प (पग्घरति) *1st c* to trickle
भारहारक *m* a bearer of load
गम with पति and आ (पच्चागच्छति) to return
वारि *n* water
अच्चि [अर्चि] *f n* a flame
एळक [एड°] *m.* a ram ✓
सप्पि [सर्पि] *n* ghee
खिप with प (पक्खिपति) *6th c* to throw
असच्च [असत्य] *n* an untruth
तिल *m n* a sesamum
दातुं (infinite of दा to give) to give
वत्थु [वस्तु] *n* a story
धनु *n* a bow
परिब्बाजक [परिव्रा°] *m* an ascetic
सत्थि [सक्थि] *f n* the thigh
वण *n* a wound
जात *adj* produced, grown, [born
एत *pron* this, that
अम्ब [आम्र] *m* a mango
जम्बु *n* a roseapple (fruit)
पनस *m* a jackfruit
य *relative pron* which
समुद्द [°द्र] *m* the sea, a great river
वरं *ind* better
उदुंबर *m* the fig tree
सप्प [सर्प] *m* नाग, *m* a serpant
सीस [शीर्ष] *n* the head
तिण [तृण] *n* grass
मधुर *adj* sweet
अम्बिल [अम्ल] *adj* sour
लवण *adj* salt
हरित *adj* green
कटु *adj* bitter
कीळा [क्रीडा] *f* frivolity ✓
सङ्ख [शङ्ख] *m* a conchshell
मस्सु [श्मश्रु] *n* the beard
रज *n* dust

A १ नमो बुद्धाय, धिरत्थु मारं। २ अट्ठीनि निम्माय काकानं अस्सूहि उप्पज्जन्ति। ३ अन्नं मे मधुना दधिना च। दातब्बो मे भत्तो। ४ सप्पेरो¹ समो वक्खस्स मालुवागच्छस्स हेट्ठा वसति। ५ वानरा पब्बतं गमनाय पातं गच्छन्ति। ६ यक्खस्स चक्खूनि अस्सुना पग्घरन्ति। ७ भारहारका दारूहि सद्धिं पच्चागच्छन्ति। ८ किं मच्छ वारिना। ९ ब्राह्मणो अच्चिस्स उपरि सप्पि पक्खिपति। १० असच्चं मरणं न वदति। ११ सखेन ब्राह्मणाय तिलानि दातुं न सक्का। १२ इदं वत्थु बुद्धो एव भिक्खुमारब्भ* कथेति। १३ मम सीसानि पलितानि होन्ति। १४ परिब्बाजकस्स सत्थिम्हि वणं जातं।

¹ स प+एरो, an instance of पूर्वलोप (dropping of the first vowel)
* भिक्खुं+आरब्भ

१५ अल एतेहि अम्बेहि जम्बूहि पनसेहि च ।
यानि पार समुद्दस्स, वर मय्ह उदुम्बरो ॥
१६ अब्भाधितस्स कि भेसज्जेन ?—मि IV 1 67

B 1 *He tells me a story* 2 The *ram* breaks the thigh of the ascetic 3 (There) is a serpent in the fuel 4 The fruit falls on the hare s head 5 Hares do not eat (any thing) except grass 6 What is the use of a bow without arrows ? 7 Honey is sweet and curd is sour 8 The water of the sea is salt 9 Green jambu fruits are bitter 10 We bring fuel and grass from the forest below 11 Fools throw away their life in frivolity 12 They sprinkle the king with water from three conch-shells 13 (There) *are* two or* three ascetics in the monastery 14 A fool s beard grows but not his intellect 15 He throws dust into my eye

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LESSON VIII (अट्ठमो पाठो)

§ 31 Feminine Nouns ending in इ and उ

Terminations

	Sing	*Plu*
Nom Voc	—	—, यो
Acc	म्	—, या
Inst Abl	या	हि, भि
D G	या	न
Loc	या, य	सु

Rule —The ending vowel is lengthened before all the plural terminations except सु—where the lengthening is optional—and before यो

भूमि the Earth, ground

N V	भूमि	भूमी, भूमियो
Acc	भूमि	,, ,,
Inst Abl	भूमिया	भूमीहि, भूमीभि

* Use वा like च (द्वे तयो वा or द्वे वा तयो वा)

D G	भूमिया	भूमीन
Loc	भूमिया, भूमिय	भूमिसु भूमीसु

धेनु A cow

N V	धेनु	धेनू, धेनुयो
Acc	धेनु	,, ,,
Inst Ab	धेनुया	धेनूहि-भि
D G	,,	धेनून
Loc	धेनुया, धेनुय	धेनुसु धेनूसु

§ 32 उपसग्गा or prefixes are put before verbs and substantives to modify their sense They are from Sanskrit and the form of the Pāli verb or substantive with the उपसग्ग prefixed is determined by the corresponding Sanskrit form The following is a list of the more common upasaggas —

अति (*trans*) beyond अतिवत्तति he transgresses

अधि over, above, upon अधिगच्छति he goes over (acquires, grasps)

अनु after अनुसरति he follows, अनुस्सरति [अनुस्म°] he remembers

अप away (*dis*–) अपनी to remove, अपमञ्ञति he insults, अपचायति he worships

अभि towards अभिमुख with one's face towards

अव, ओ (*de*) down ओतरति he descends

आ until, upto आगच्छामि I come आहरामि I bring

उ* [उत्] changed to उद् before vowels, up उप्पतति he jumps up उत्तरति he ascends

उप near, nearly उपसंकमामि you approach, उपराजा a Viceroy

नि down निसीदति he sits down, निपतति falls down

निर्* away, not निग्गच्छति he goes away, निम्मक्खिक [निर्मक्षिक] fly less

* Consonants preceded by उत् and निर् undergo changes described in §8

नी out नीहरति he takes out

प [pro प्र] changed to प्प after vowels, forth, chief पयाति he starts, पज्जलति [प्रज्व°] shines forth, blazes, पवादो a theory, hypothesis

पटि, पति [re प्रति] This is changed to प्पटि, प्पति after vowels and to पच्च् before dissimilar vowels, in return पच्चागच्छति comes back, पटिपुच्छति asks in return, पटिक्खेपो [प्रतिक्षेप] refusal

परा opposite पराजयति defeats, परक्कमति [पराक्रमते] strives, endeavours

परि (Peri) surrounding Often changed to पलि or पळि पलिवेठेति wraps round, परिधावति runs about

वि (dis-) apart विवादो a quarrel विवसन्ति live separately वि may denote distinctness as in विहरति lives

सं (con-), together संवादो a conversation, संवसन्ति live together

§33 The prefixes are often combined *e g*, वि+आ+करोति (व्याकरोति, ब्याकरोति) he explains, अधि + आ + वसति (अज्झावसति) he lives, सं+उत्+आ+चरति (समुदाचरति) addresses or practises In combining the prefixes, apply ruels under §8

§34 **The Second Personal Pronoun**

तुम्ह [युष्मद्] *m f n* Thou, you

	Sing	*Plu*
Nom	त्वं, तुवं	तुम्हे, वो
Acc	त्वं, तुवं, तं, तयं	तुम्हे, वो
I Abl	तया, त्वया, ते	तुम्हेहि–भि, वो
D G	तव, तुय्हं, तुम्हं, ते	तुम्हाकं, वो
Loc	त्वयि, तयि	तुम्हेसु

N. B The forms ते and वो are not used at the beginning of sentences धेनु वो अत्थि (and *not* वो धेनु अत्थि)

§ 35 The Numeral चतु [चतुर्], four, is declined in the plural only

चतु	Nom Acc	Inst Abl	Dat Gen	Loc.
Masculine	चत्तारो चतुरो	चतूहि चतूभि, चतुब्भि	चतुन्नं	चतूसु
Feminine	चतस्सो		चतुस्सन्नं	
Neuter	चत्तारि		चतुन्नं	

WORDS सद्दा

रज्जु *f* a rope
बन्ध [बन्धति] *1st c* to bind, to tie
यागु [यवागू] *f* gruel
सक्खरा [शर्करा] *f* sugar
सकुण [शकुन] *m* a bird
वेग *m* speed
तुट्ठि [तुष्टि] *f* joy satisfaction
छवि *f* the skin, complexion
कन्ति [कान्ति] *f* brightness
हा with [परि] *4th c* to decrease
खत्तिय [क्षत्रिय] *m* a Kshatriya
पसंसनीय adj Praiseworthy
दिस *10th c* to preach
पीति [प्रीति] *f* love, joy
सुवण्ण [°र्ण] *n* gold
सब्बा *pron fem* all
धातु *f* a metal
जाति *f* birth
नापि (न+अपि) *ind* neither
वसल [वृषल] *m* an outcast
उभो [उभौ] *pron* both
पकति [प्रकृति] *f* nature
चुत [च्युत] *adj* degraded
दिस *1st c* (पस्सति, दक्खति, दिक्खति) to see
काम *m* a sensual pleasure
रति *f* delight
भास [भाष्] *1st c* to speak, talk
उदेन [उदयन] *name of a king*
करेणु *f* an elephantess
वण्णु [वर्णु] *f* sand
विज्जु [विद्युत्] *f* lightning
विय [इव] *ind* like
भिक्खुणी [भिक्षुणी] *f* a nun
अरियसच्च [आर्यसत्य] *n* a noble truth
कासु *f* a pit
पियङ्गु [प्रि°] *f* a kind of creeper
यस [यशस्] *n* fame
लाभ *m* acquisition (यसलाभं=यसस्स लाभं)
या *f pron* which
वुत्ति [वृत्ति] *f* maintenance
विनिपात *m* degradation
अधम्मचरण *n* not acting piously

चाग *m* charity
यस्सेते (यस्स whose + एते these)
वानरिन्द [°रेन्द्र] *m* a lord of monkeys
यथा *ind* as
धिति [धृति] *f* courage
दिट्ठ *n* a difficulty
सो *pro* he
धर *10th c* to hold, catch
दण्डक *m* a stick
कोटि *f* the end
गति *f* motion gait
मन्द *adj* (*f* मन्दा) slow
सुद्धि [शुद्धि] *f* purification
सन्ति [शान्ति] *f* peace
रत्ति [रात्रि] *f* night
वेज्ज [वैद्य] *m* a physician
नत्थु *f* the nose
सुसिर *n* a hollow
धूलि *f* dust
केळि [केलि] *f* amusement, sport
सत्ति [शक्ति] *f* strength
रुचि *f* splendour
दिसा [दिशा] *f* a quarter
आसाळ्ह [आषाढ] *m* *name of a month*
निन्न [निम्न] *adj* deep
हनु *f* the jaw
दळ्ह [दृढ] *adj* strong

A १ अहं रज्जुया धेनु बन्धमि। २ तुम्हे धनुया सक्खरा खिपथ। ३ सकुणा वेगेन भूमियं निपतन्ति। ४ सप्पुरिसा तुट्ठिया अञ्ञमञ्ञं सवमन्ति। ५ छविया कन्ति परिहायति। ६ खत्तियकञ्ञाय चित्ते गोतमम्हि पीति जाता। ७ सुवण्णं सब्बासु धातुसु सेट्ठं। ८ न जातिया ब्राह्मणो होति नापि वसलो। ९ उभो पकतिया चुता, उभो धम्मं न पस्सन्ति। १० कामेसु रति न पसंसनीया, धम्मे रतिया गुणा भासन्ति। ११ उदेनस्स करेणु वण्णुय विज्जु विय धावति। १२ बुद्धो भिक्खुणीनं भिक्खूनं च चत्तारि अरियसच्चानि देसेति। १३ अरञ्ञे कासूसु पियगुयो जाता।

१४ धिरत्थु तं यसलाभं धनलाभं च ब्राह्मण।
या वुत्ति विनिपातेन अधम्मचरणेन वा॥

१५ यस्सेते चतुरो धम्मा वानरिन्द यथा तव।
सच्चं धम्मो धिति चागो दिट्ठं सो अतिवत्तति॥

B 1 The crows hold the stick by the end 2 The gait of the cow is slow 3 A crocodile used to live† in the Ganges 4 By the purification of the mind sages get

† The habitual past tense is expressed by using forms of the present tense

peace 5 The elephantess goes upto (याव) Sāvatthi in four nights 6 The physician wraps your nose with cloth 7 A serpent takes out (its) head from the hollow 8 The girls throw dust at one another for amusement 9 You remember the strength of the lord of monkeys 10 The splendour of the Doctrine shines forth in the four quarters 11 Men eat the fruit of the piyangu in Āsālha 12 You strive for the acquisition of wealth 13 The cow jumps up from the ground 14 The elephantess ascends from the deep pit 15 The jaws of a crocodile are strong

LESSON IX (नवमो पाठो)

§ 36 Feminine Nouns ending in ई and ऊ

The terminations for the inflexion of feminine nouns ending in ई and ऊ *are the same as in* § 31 The ending vowel is *shortened before terminations beginning with* य *and in the vocative singular*

दासी a maidservant

	Sing	*Plu*
Nom	दासी	दासी, दासियो
Acc	दासिं	दासी दासियो
Inst Abl	दासिया	दासीहि, दासीभि
D G	दासिया	दासीनं
Loc	दासिया, दासियं	दासीसु
Voc	दासि	दासी, दासियो

जम्बू the roseapple tree

	Sing	*Plu*
Nom	जम्बू	जम्बू, जम्बुया
Acc	जम्बुं	जम्बू, जम्बुयो
Inst Abl	जम्बुया	जम्बूहि-भि
D G	जम्बुया	जम्बूनं
Loc	जम्बुया यं	जम्बूसु
Voc	जम्बु	जम्बू, जम्बुयो

Decline like जम्बू.—चमू *f* an army, पादू *f.* a shoe; भू *f.* the Earth; वधू *f.* a young lady, a bride, सस्सू *f.* [श्वश्रू] a mother-in-law; etc.

§ 37. The Imperative Mood

This mood is used to express command, prayer, advice or wish. The following terminations are used after the conjugational base of a verb :—

	Sing	*Plu*
1st per.	मि	म
2nd per	—, हि	थ
3rd per.	तु	अन्तु

The preceding अ is lengthened before मि, म, and हि. The termination हि is necessary after ए and is necessarily dropped after अय of the 10th c. and the causal forms of verbs

कुध (4th c) to be angry

1st per.	कुज्झामि	कुज्झाम
2nd per	कुज्झ, कुज्झाहि	कुज्झथ
3rd per.	कुज्झतु	कुज्झन्तु

चुर (10th c) to steal

1st per.	चोरेमि, चोरयामि	चोरेम, चोरयाम
2nd per.	चोरेहि, चोरय	चोरेथ, चोरयथ
3rd per.	चोरेतु, चोरयतु	चोरेन्तु, चोरयन्तु

(*a*) The हि of the Imperative is necessary after monosyllabic bases, *e. g.* एहि, याहि, होहि etc. from इ to go, या to go, हू to be etc.

§ 38. *Imperative forms of the verbs of the second* conjugation are given below. The forms of the first person are the same as those of the present tense (§17).

अस to be

2nd per.	आहि	अत्थ
3rd per.	अत्थु	सन्तु

हु to be

	Sing.	*Plu.*
2nd per.	होहि	होथ
3rd per.	होतु	होन्तु

ब्रू to speak

2nd per.	ब्रवीहि, ब्रूहि	ब्रवीथ, ब्रूथ
3rd per.	ब्रवीतु, ब्रूतु	ब्रुवन्तु

इ to go, like हु to be.

§ 39. The Attanopada

Attanopadi forms are sometimes used in the Present tense and Imperative mood. They are indicated here for recognition only. The following are the Attanopadi terminations of the Present tense :—

1st per.	ए	म्हे, म्हसे
2nd per.	से	व्हे
3rd per.	ते	अन्ते

The corresponding terminations of the Imperative are :—

1st per.	ए	म्हे, म्हसे
2nd per.	स्सु	व्हो
3rd per.	तं	अन्तं

Most of these forms are rare and archaic.

§ 40. The Third Personal Pronouns (*m*)

त [तद्] *m.* he

Nom.	सो	ते, ने
Acc.	तं, नं	ते, ने
Inst.	तेन, नेन	तेहि-भि, नेहि-भि
D. G.	तस्स, नस्स	तेसं, तेसानं, नेसं, नेसानं
Ab.	तस्मा-म्हा, नस्मा-म्हा	तेहि-भि, नेहि-भि
Loc.	तस्मिं-म्हि, नस्मिं-म्हि	तेसु-नेसु

§ 41 **Declension of the numeral पञ्च (five)**

It is declined only in the plural in all genders alike, as :—

Nom Ac	पञ्च
I Ab	पञ्चहि, पञ्चभि
D G	पञ्चन्नं
Loc	पञ्चसु

WORDS सद्दा

मा (*prohibitive particle*) Don't

भी (भायति *10th c*) to fear to be afraid

चिन्त *10th c* to think, to be anxious

इतोनिदान *adj* arising from this cause

भय *n* fear

गन्तुं (*inf* of गम) to go.

इच्छ *1st c* to wish

रथ *m* a chariot

युज (*causal* योजेति, योजयति) to yoke

पापक *adj* sinful

धम्म [धर्म] *m* quality, nature

तात *ind* O father! O boy! (a term of address for males)

अपि (often contracted to ऽपि or पि) also, too

समण (श्र°) *m* an ascetic, a sadhoo

कस *1st c* to plough

वप *1st c* to sow

त्वा (often preceded by इ) *termination of the gerund*

कसित्वा having ploughed

साधु *ind* well yes

सदा *ind* always

अप्पमाद (अ not + पमाद negligence) *m* wariness

सुण्हा [स्नुषा] *f* a daughter-in-law

नदी *f* river.

हर *1st c* with प to strike

देवी *f* a queen

अत्तमन *adj* satisfied

राहुल, आनन्द *names of men*

जनक *m* a father

दायज्ज [दायाद्य] *n* inheritance

पाति, पात्ता *f* a bowl, vessel

दब्बी [दर्वी] *f* a spoon, ladle

पाणातिपात [प्रा°] *m* destruction of life

रम *1st c* with वि to abstain

खिप्पं [क्षिप्रम्] *ind* quickly, at once

अदिन्न [अदत्त] *n* theft

वज्ज *10th c.* with परि to avoid

मज्जप [मद्यप] *m* a drunkard.

भण *Ist c* to speak
दार *m* wife
मुसा [मृषा] *ind* lie, false
सक [स्वक] *adj* one's own
रक्ख [रक्ष] *Ist c* to observe
सील [शील] *n* a commandment
किंनु *ind* why?
भय *n* भीति *f* fear
पला *4th c* to run away
सब्बे [सर्वे] *pron m pla* all
सत्त [सत्त्व] *m* a being
सुखित *adj* happy
मुदित *adj* contented
दुज्जन [दुजन] *m* bad people
रे!, भो! *vocative particles* Oh! Oh! Hallo!
वापी *f* a well
काकी *f* female crow
हंसी *f* a goose
सेत [श्वेत] *adj* white
वण्ण [वर्ण] *m* colour
तप्प *10th c* with सं to entertain
ब्राह्मणी *f* a Brahman woman
भोजनीय *n* अन्न *n* food
पा *Ist c* (पिबति, पिवति) to drink
यदि, सचे *ind* if
वज [व्रज् *Ist c*] with प (पब्बजाति) to renunciate
सङ्घ *m* the Assembly
यावदत्थ *ind* to one's heart's content
साय *ind* in the evening
अपराध *m* a fault

A १ तुम्हे मा भायथ, मा चिन्तयथ, नत्थि वो इतोनिदान भय। २ उय्यानभूमिं गन्तुं इच्छामि। रथ योजेहि। ३ मा म पापका धम्मा फुसन्तु। ४ तात, मय्हऽपि वत्थु कथेहि। ५ त्वऽ*पि, समण, कसस्सु च वपस्सु च, कसित्वा च वपित्वा च भुञ्जस्सु। ६ साधु, मे गोतमो धम्म देसेतु। ७ भूपा सदा पजा अप्पमादेन पालेन्तु। ८ त्वञ्च तव वधू च सुखेन वसथ। ९ सस्सू सुण्हं नादया तीरे रज्जुया पहरति। १० देवि, अत्तमना होहि, पुत्तो ते जातो। ११ सो ते राहुल, जनको, गच्छस्सु, दायज्ज याचाहि। १२ मा सेनापति चमुया कारण विना कुज्झतु। १३ तस्मिं उय्याने पञ्च जम्बुयो सन्ति। १४ एहि, कुमारि, पादुयो धोवेहि पातियं च यागु अत्थि, त दब्बिया नीहर॥

१५ पाणातिपाता विरमस्सु खिप्पं। लोके अदिन्न परिवज्जयस्सु।
अमज्जपो मा च मुसा भणाहि। सकेन दारेन च होहि तुट्ठो॥

* The sign ऽ (अवग्रह) represents a dropped vowel In Roman and Sinhalese editions ऽ is substituted by an apostrophe Its use is quite optional.

B. 1. Observe the five commandments daily, O queen 2. Come, O lion, why do you run away through fear ? 3. Let all the beings be happy and contented. 4. Let us go to the yonder mountain and eat jambu fruit. 5. Do not associate (live together) with the bad people. 6. O maidservants ! go to the well and bring water 7. The female crow does not become a goose by white colour. 8. Entertain the Brahman women and the nuns with food. 9 O householders ! do not drink wine 10 If you wish, renunciate and join the Assembly. 11 Go to the park, play to your heart's content and return in the evening. 12. O children, do not touch fire 13 Ananda ! preach the Doctrine to the (*Dalıce*) five nuns 14 May not the mother-in-law get angry with and beat the young ladies without (their) fault. 15. O lord of the monkeys ! come with me to the yonder bank of the river and live there on the jambu tree

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LESSON X (दसमो पाठो)

§ 42 **Masculine Nouns ending in ई** Masculine nouns ending in इन् in Sanskrit are regarded as those in ई in Pāli. Some grammarians take the base as ending in इ and others in इन् The nouns are declined partly like अग्गि and partly like the corresponding Sanskrit nouns.

Terminations

	Sing	*Plu.*
Nom Voc.	—	—, नो
Acc	म, न	—, नो
Inst Ab.	ना	हि, भि
D G.	स्स, नो	नं
Loc.	नि, स्मि, म्हि	सु

The ending ई is shortened before all the singular terminations except the Nom and before नो of the plural The lengthening is optional before सु

दण्डी [दण्डिन्] an ascetic

	Sing	*Plu*
Nom	दण्डी	दण्डी, दण्डिनो
Acc	दण्डि, दण्डिन	,, ,,
Inst	दण्डिना	दण्डीहि, दण्डीभि
Dat	दण्डिस्स, दण्डिनो	दण्डीन
Ab	दण्डिना, दण्डिस्मा-म्हा	दण्डीहि-भि
Gen	दण्डिस्स, दण्डिनो	दण्डीनं
Loc	दण्डिनि, दण्डिस्मि म्हि	दण्डिसु, दण्डीसु
Voc	दण्डि	दण्डी, दण्डिनो

§ 43 **Neuter Nouns ending in ई** These correspond to similar nouns ending in इन् in Sanskrit They are declined like masculine nouns from the Instrumental to the Locative cases The terminations of the other cases are given below —

Nom Voc.	—	—, नि
Accus	म्, नं	—, नि

सुखी (*neuter*) happy

Nom	सुखि	सुखी, सुखीनि
Acc	सुखि सुखिनं	,, ,,
Voc	सुखि	,, ,,

N B —Mark that the ending vowel is shortened in the Nom Singular

§ 44 The feminine forms of masc nouns ending in ई [इन्] are formed by changing the ending vowel to इनी, *e g* the feminine forms of हत्थी (an elephant), दण्डी, सुखी etc are हत्थिनी, दण्डिनी, सुखिनी etc All these are declined like दासी

§ 45 The suffix इन् is a possessive one

From धम्म we get धम्मी religious

,, ञाण ,, ,, ञाणी learned

,, चक्खु ,, ,, चक्खी possessed of eyes

,, पक्ख (a wing) we get पक्खी a bird

,, माला we get माली a gardener

,, जटा (matted hair) we get जटी a recluse

,, दुक्ख (sorrow) we get दुक्खी sorry

Similarly from पाप, साम (one s own) etc we get पापी (sinful), सामी (lord, master) etc

§ 46 Two nouns compounded together form compounds समास When they are related to each other by an oblique case, the compound is called a तप्पुरिस Again if the last member of a तप्पुरिस compound is a verbal derivative which cannot be used independently, the compound is called an उपपद तप्पुरिस The suffix इन् is often used after verbs to form the last members of such compounds, e g —

पाप करोति इति पापकारी one who commits a sin

सत्तु घातेति इति सत्तुघाती one who kills his enemies

दीघं जीवति इति दीघजीवी one who lives long

धम्मं वदति इति धम्मवादी one who preaches the Doctrine

सीघं यायति इति सीघयायी one who goes fast

भूमियं सयति इति भूमिसायी one who sleeps on the ground etc

Feminines पापकारिणी, सत्तुघातिनी etc

§ 47 The Future Tense

Terminations

	Sing	*Plu*
1st per	इस्सामि, इस्सं	इस्साम
2nd per	इस्ससि	इस्सथ
3rd per	इस्सति	इस्सन्ति

N B —इस्स belongs to Attanopada, इस्सरे is sometimes found instead of इस्सन्ति

भर (*1st c*) to nourish

	Sing	*Plu*
1st per	भरिस्सामि, भरिस्स	भरिस्साम
2nd per	भरिस्ससि	भरिस्सथ
3rd per.	भरिस्सति	भरिस्सन्ति

After ए of the 10th c and after ए and आपे of the causal the इ at the beginning of these terminations is dropped, *e. g* कथे + इस्सति = कथेस्सति

§ 48 **Future Tense of the verbs of the second Conjugation**

अस *to be* has no forms of the Future

हु to be

1st per.	हेस्सामि, हस्स हेहिमि, होहिमि	हेस्साम, हेहिम होहिम
2nd per	हेस्ससि हेहिसि होहिसि	हेस्सथ, हेहिथ होहिथ
3rd per	हेस्सति, हेहिति होहिति	हेस्सन्ति, हेहिन्ति, होहिन्ति

ब्रू to speak ब्रविस्सामि, ब्रविस्सं etc

इ to go एस्सामि, एस्स, एस्साम etc

§ 49 **The Third Personal Pronoun**

त (तद्) *f*

Nom	सा	ता, तायो, ना, नायो
Acc	तं, नं	,, ,, ,, ,,
I A	ताय, नाय	ताहि-भि, नाहि-भि
D G	ताय, नाय तस्सा तिस्सा तस्साय, तिस्साय	तासं, तासानं नासं, नासानं
Voc	तायं, नायं, तस्सं, नस्सं तिस्सं	तासु, नासु

§ 50 **Numerals from छ to दस**

The numerals छ, सत्त, अट्ठ, नव and दस are declined alike in all genders only in the plural like पञ्च (§40)

६ छ (six) coming from षष् is often changed to छळ् before vowels ७ सत्त seven ८ अट्ठ eight ९ नव nine १० दस ten

WORDS सद्दा

अम्बफल [आम्र°] *n* a mango fruit
मर *1st c* to die
रज्ज [राज्य] *n* a kingdom
ञातक [ज्ञा°] *m* a relative, kinsman
वञ्च *10th c* to deceive, cheat
देवो वस्सति (*phrase*) it rains
सम्मा *ind* well
कुतो *ind* whence?
पानीय *n* water
अद्धा *ind* certainly
अब्भन्तर [अभ्य°] *n* inside
लोकुत्तर [लोकोत्त°] *adj* superhuman
कुमार *m* a boy, a prince
सासन [शा°] *n* the religion
अतिविय *ind* very much
वुड्ढि [वृद्धि] *f* growth, prosperity
बहुभाणी [°णिन्] *m n* talkative (person)
एवरूप *adj* of this kind
भू with अनु to experience, suffer
चर *1st c* with वि to wander
गोण *m* a bullock, an ox
इत्थी [स्त्री] *f* a woman, lady, wife
चक्कवत्ती [चक्रवर्तिन्] *m* a sovereign
घुस *10th c* to proclaim
चन्द [चन्द्र] *m* the moon
कास *1st c* with प to shine
अत्थ [अर्थ] *m* desired object
धर with वि *10th c* to take care of
गल *1st c* to drop away
पूज *10th c* to worship
सग्ग [स्वर्ग] *m* heaven
पुञ्ञकारी [पुण्यकारिन्] *m n* one who performs merit
कोकिल *m* a cuckoo
जनपद *m* the country, villages

A १ सचाहं (सचे + अहं) अम्बफलं न लभिस्सामि, मरिस्सामि। २ अहं रज्जं भुञ्जिस्सामि, ञातके च भरिस्सामि। ३ ससुमारो मं वञ्चेस्सति, खादिस्सति च। ४ देवो यदि सम्मा न वस्सिस्सति, कुतो पानीयं लभिस्साम। ५ अद्धा, तस्स अब्भन्तरे लोकुत्तरधम्मो भविस्सति‡। ६ सचे अयं कुमारो पब्बजिस्सति, सासनस्स अतिविय वुड्ढि भविस्सति। ७ बहुभाणिनो एवरूपं दुक्खं अनुभविस्सन्ति। ८ हत्थिनो हत्थिनीहि सह वने विचरन्ति

‡ The future tense is also used to express a doubt or probability as in the modern Indian languages (miscalled vernaculars)

९ किङ्करो सामिन अप्पमादेन सेवतु। १० तस्सा सामिनो छ गोणा सीघयायिनो होन्ति। ११ पापिनो पुरिसस्स इत्थी दुक्खिनी होति। १२ सत्तुघातिनो पुरिसा धम्मवादीन धम्मदेसनाय गच्छन्तु। १३ माली सामिनिया पुप्फानि च फलानि च आहरिस्सति। १४ मा भायथ, तस्सा पुत्तो दीघजीवी हेस्सति, लोके च राजा भविस्सति चक्कवत्ती। १५ छहि दिवसेहि तस्मि नगरे छण घोसेस्सन्ति।

B 1 The moon will shine at night (*acc*) 2 The sun will shine by day (*acc*) 3 If you try, you will get your desired object 4 My father will take care of your son 5 The tree will fall down and its leaves will drop away 6 The lake will dry (up) and the fishes will die 7 He will worship the Buddha and will go to heaven 8 Come (इ), O ascetic! we shall ask him the question 9 Those who perform merits become happy and those who commit sins become miserable 10 The crows and the peacocks are birds 11 They will see merits in her 12 The talkative lady will suffer grief like the cuckoo 13 The king will enter his enemy's forces (army) with (his) elephants 14 Lord, we shall go to the country by the chariot 15 The ascetic will not plough and will not sow

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LESSON XI (एकादसमो पाठो)

§ 51 Masculine Nouns ending in ऊ

Terminations

	Sing	*Plu*
Nom Voc	—	—, नो
Acc	म्	—, नो

The rest like भिक्खु (§ 23)

The ending vowel is shortened before all the singular terminations except in the Nominative and before ना

सव्वञ्ञू (सर्वज्ञ) *m* the all-wise one

	Sing	*Plu*
Nom	सव्वञ्ञू	सव्वञ्ञू, सव्वञ्ञुनो
Acc	सव्वञ्ञुं	,, ,,
Voc	सव्वञ्ञु	
Loc *Plural*	सव्वञ्ञूसु	
The rest like	भिक्खु	

§ 52 Neuter Nouns ending in ऊ

Terminations are the same as those of nouns ending in ई (§ 42) The ending vowel is shortened in the singular

मत्तञ्ञू [मात्राज्ञ] *n* moderate

Nom Voc	मत्तञ्ञु	मत्तञ्ञू, मत्तञ्ञूनि
Acc	मत्तञ्ञुं	मत्तञ्ञू, मत्तञ्ञूनि

The rest like masculine

☞ Nouns ending in ऊ are generally उपपदतप्पुरिस compounds or verbal nouns, *e g*

मग्गं जानाति इति मग्गञ्ञू one who knows the way

धम्मं जानाति इति धम्मञ्ञू one who knows the doctrine, duty

कालं जानाति इति कालञ्ञू one who knows the time

पारं गच्छति इति पारगू an expert

वेदेति इति विदू a learned man

§ 53 Nouns ending in भू

The declension of masculine nouns ending in भू is slightly different in the Nom , Acc and Voc plural

सयं भवति इति सयंभू [स्वयंभू] self existent

Nom	सयंभू	सयंभू, सयम्भुवो
Acc	सयम्भुं	,, ,,
Voc	सयम्भु	,, ,,

Similarly decline (सह भवति इति) सहभू born together, (विभवति इति) विभू one who pervades (अभिभवति इति) अभिभू conqueror, etc

§ 54 The Passive Voice

The sign of the passive voice is य, irrespective of the conjugation, which is added directly to the root The final अ of a root is dropped and the remaining ending consonant and the य of the passive undergo changes mentioned in § 18 *e g*
पच to cook+य=पच्य=पच्च (base) Pres 3rd per sing पच्चति [पच्यते] is cooked Similarly हञ्जते [हन्यते] is killed, खञ्जति [खन्यते] is dug, नीयति is carried etc from हन, खन, नी etc

The Attanopada terminations (§ 38) are frequently used in the passive, though their use is optional

(1) In the following cases इ or ई is inserted between the root and य —

(*a*) Roots of the tenth conjugation whose penultimate short vowel, if any, takes its vuddhi, कथि-रथीयते is praised विसज्जी (ज्जि) यति (ते) is left, चोरि (री) यति (ते) etc

(*b*) Roots with a penultimate long vowel, ए or ओ, *e g* याचीयति is begged, खादीयति is eaten सेवीयति etc

(*c*) Roots ending in conjunct consonants or in र, ह or ळ *e g* रक्खीयति is protected, कीळायते is played, करीयन्ते are done, सहीयते (also सय्हते) is borne etc.

(2) Roots ending in आ often change their आ to ई in the passive *e g* पीयते is drunk, दीयन्ते are given, but घायते is smelt, from पा, दा and घा respectively

§ 55 The Third Personal Pronoun

त [तद्] *n* it

	Sing	*Plu*
Nom	तं, नं	ते, नं, तानि, नानि
Acc	तं, नं	ते, ने, तानि, नानि

The rest like masculine (§40)

The third personal pronoun can also be used as a demonstrative adjective, *e g* सा पुरिसो, ताय इत्थिया, तस्मि दारके etc

Decline एत [एतद्] (this, that) like त in all genders एसो and सो are optionally changed to एस and स before consonants, एस धम्मो, स मुनि etc

§ 56 The Numerals (11 to 18)

The following numerals are declined in the plural alike in all genders like those from पञ्च to दस —

११ एकादस (एकारस rarely) eleven
१२ द्वादस, बारस (द्वारस rarely) twelve
१३ तेरस, तेळस, (तेदस rarely) thirteen
१४ चतुद्दस, चुद्दस, चोद्दस fourteen
१५ पञ्चदस, पण्णरस fifteen
१६ सोळस sixteen
१७ सत्तरस दस seventeen
१८ अट्ठारस दस eighteen

WORDS सद्दा

देवदत्त *m* *name of a person*
इक्ख *1st c* with परि to examine
नावा (नौ) *f* a ship, a boat
वर *1st c* with वि to open
धा *1st c* with पि (पिदहति) to shut, close
चोर *m* a thief
बहु *adj* many
रतन [रत्न] *n* a jewel, a precious thing
पूर *10th c* to fill
किं नु खो *ind phrase* what ho!
वण (व्रण) *m* a wound
आलेप *m* an ointment
लिप *7th c* with आ to besmear, anoint
तेल (तैल) *n* oil
मक्ख *1st c* to besmear
सुखुम (सूक्ष्म) *adj* thin, subtle
चोळपट्ट (चोल°) *m* a piece of cloth, a rag
यट्ठि (यष्टि) *f* a stick
मुत्ता (मुक्ता) *f* a pearl
अञ्ञ (अन्य) *pron* other, another
इस with प *10th c* to send
धञ्ञ [धान्य] *n* corn
कस्सक [कर्षक] *m*, a farmer
उग्गमन [उद्गमन] *n* rising

दिस to see (*pass base* दिस्स)
मुत्ति [मुक्ति] *f* निब्बान [निर्वाण] *n* deliverance
कत [कृत] *n. sing* obligations
कर with पति (*pass* पति करीयति) to repay [grateful
अकतञ्ञू [अकृतज्ञ] *adj* un-
भत्त [भक्त] *n.* cooked rice, a meal
परक्कम [पराक्रम] *m* exertion
दान *n* a gift
दळिद्द [दरिद्र] *m* कपण [कृपण] *m* a poor man

A १ देवदत्तस्स आचारो तेहि परिक्खीयते। २ तुम्ह येव नावा लब्भति, न ब्राह्मणस्स। ३ यदा सुसुमारो मुख विवरति तदा तस्स अक्खीनि पिधीयन्ति†। ४ चोरेहि भूपस्स धन चोरियिस्सति। ५ नावा बहूहि रतनेहि पूरीयते। ६ कि नु खो महाराज, सो वणो आलेपेन च आलिंपीयति तेलेन च मक्खीयति सुखुमेन च चोळपट्टेन पलिवेठीयति। ७ ता च यट्ठियो ता च मुत्ता अञ्ञ च बहुं रतन तेन सब्बञ्ञुस्स पेसीयते। ८ धञ्ञस्स रासयो कस्सकेहि सकटेन हरीयन्ति। ९ त्व विदूहि सम्मा कत्थीयसि। १० धम्मञ्ञूहि पाप कदाऽपि न करीयतु॥

B 1 The rising of the sun and of the moon is seen by us 2 Deliverance is wished (for) by the learned 3 Enemies are not released by the conquerors 4 Obligations are not repaid by the ungrateful men 5 The deer is killed by the hunter with his sword 6 Fruits are eaten by the monkeys in the garden 7 Rice is cooked by the women under the tree 8 Virtue is protected by the wise with exertion 9 The Doctrine is preached by the All-wise one to the five ascetics (*use dat*) 10 Be moderate in your meals 11 May gifts be given to the poor by the king 12 The kingdom will be enjoyed and (my) relatives will be supported by me 13 I shall be deceived by the huntet 14 The thigh of the ascetic is broken by the ram 15 The bird is shot by the hunter with two arrows

C Rewrite the sentences in A above changing their voice

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† The root धा is changed to धी in the passive

LESSON XII (द्वादसमो पाठो)

The Pronouns

§ 57 The third personal pronoun त is somewhat irregular in declension See §49 and §55

The other pronouns are declined like nouns ending in अ (m n) or आ (f) with some differences In the declension of masc pronouns the Nom and Acc plural termination is ए, terminations for the Dat and Gen plural are एसं, एसानं, while in the singular the following terminations are absent —आय of Dative, आ of the Ablative and ए of the Locative

In the neuter gender, the terminations for the Nom and Acc plural are ए or आनि The rest like masculine

The feminine base is formed by adding आ to the masculine base and the pronouns are declined like कञ्ञा with the following differences terminations of the Dat and Gen plural are सं and सानं, and in the Locative sing there is an additional termination स्सं

There are no vocative forms of the pronouns Most of the pronouns can also be used as adjectives

सब्ब [सर्व] *masc* all

	Sing	*Plu*
Nom	सब्बो	सब्बे
Acc	सब्बं	सब्बे
Inst	सब्बेन	सब्बेहि, सब्बेभि
D G	सब्बस्स	सब्बेसं, सब्बेसानं
Abl	सब्बस्मा, सब्बम्हा	सब्बेहि, सब्बेभि
Loc	सब्बस्मिं, सब्बम्हि	सब्बेसु
	Neuter	
N Acc	सब्बं	सब्बे, सब्बानि
	Feminine	
Nom	सब्बा	सब्बा, सब्बायो
Acc	सब्बं	सब्बा, सब्बायो

	Sing	*Plu*
I A	सब्बाय	सब्बाहि, सब्बाभि
D G	सब्बाय, सब्बस्सा	सब्बासं, सब्बासानं
Loc	सब्बाय, सब्बायं, सब्बस्सं	सब्बासु

☞ Observe that the forms सब्बेसं, सब्बस्सा and सब्बासं are from Sanskrit सर्वेषाम् सर्वस्या and सर्वासाम् respectively.

§ 58 Decline the following pronouns like सब्ब —
अञ्ञ [अन्य], पर other, another, अञ्ञतर a certain
इतर other उभय (plural only) both
एक (in the singular एक means 'one' or 'a, an', in the plural it means 'some')
एकच्च some, certain
क (interrogative) who ? which ?
कतम, कतर which (out of a number) ?
पुब्ब [पूर्व] former, ancient
य (relative) who, which

Some of these pronouns have got irregular forms in addition to the regular ones They are noted below —

अञ्ञ *fem*

D G *Sing*	अञ्ञाय, अञ्ञस्सा, अञ्ञिस्सा
Loc *Sing*	अञ्ञाय, अञ्ञायं, अञ्ञस्सं, अञ्ञिस्सं

Similarly इतर *f* has got इतरिस्सा and इतरिस्सं, क (कि) *f* has किस्सा and किस्सं

क *masc n*

D G *Sing*	कस्स, किस्स
Loc *Sing*	कस्मिं, कम्हि, किस्मिं, किम्हि

क *n* which ?

Nom *Sing*	किं, कं

The pronouns त, एत and य have तद्, एतद् and यद् as optional forms in the neuter singular when followed by vowels, *e g*, तदपि = तं + अपि (*For recognition only*)

§ 58. The pronouns इद (this) and अमु (this, that) are irregular.

इद [इदम्] This. *Masculine*

	Sing.	*Plu.*
Nom.	अयं	इमे
Acc.	इमं	इमे
Inst.	अनेन, इमिना	एहि-भि, इमेहि-भि
Abl.	अस्मा-म्हा; इमस्मा-म्हा	,, ,,
D. G.	अस्स, इमस्स	एसं, एसानं, इमेसं-मानं
Loc.	अस्मि, अम्हि, इमस्मि-म्हि	एसु, इमेसु

Neuter

N. Acc.	इदं	इमानि

Feminine

Nom.	अयं	इमा, इमायो
Acc.	इमं	इमा, इमायो
I. Ab.	इमाय	इमाहि, इमाभि
D. G.	इमाय, इमिस्सा, अस्सा	इमासं, इमासानं
Loc.	इमाय, इमायं इमिस्से, अस्सं	इमासु

§ 59. अमु [अदस्] *Masculine*

Nom.	असु, अमु
Acc.	अमु
Inst.	अमुना
Dat. G.	अमुस्स, अदुस्स
Abl.	अमुस्मा, अमुम्हा
Loc.	अमुस्मि, अमुम्हि

Neuter

N. Acc.	अदुं, अमुं

The rest like masculine.

Feminine

Nom.	असु
Acc.	अमुं

	Sing	*Pla*
I Ab	अमुया	अमूहि, अमूभि
D G	अमुया, अमुस्सा	अमूसं, अमूसानं
Loc	अमुया अमुयं, अमुस्सं	अमूसु

☞ Decline अमुक, अमुक (such and such) like सब्ब

§ 60 उभ both

This pronoun is declined only in the plural, alike in all genders

N Ac	उभो, उभे	D G	उभिन्नं
I Ab	उभोहि, उभोभि	Loc	उभोसु, उभेसु

उभय (both) is declined like सब्ब

§61 (*a*) The indeclinables suffix चि [चित], which is optionally changed to चिद् before vowels, is added to interrogative pronouns and indeclinables to give them the sense of indefiniteness, *e g*, कोचि पुरिसो a certain man, कायचिदित्थिया by a certain woman, अपि may further be added to चिद् *e g*, केनचिदपि कारणेन for a certain reason

(*b*) The relative pronoun is generally used as the correlative of a third personal pronoun The clause beginning with the relative pronoun is put first, except when emphasis requires it after, *e g*, यस्मिं देसे अहं वसामि, तस्मिं बहू सिप्पा विनस्सन्ति, or

न सो नरो यो न करोति पुञ्ञं।
न सा सभा यत्थ न सन्ति वुद्धा ॥

In this couplet the clauses beginning with the third personal pronouns are put first for emphasis

(*c*) The following adjectives derived from pronouns may be noted

मदीय, मामक (*f* मदीया, मामकी) mine, तदीय, तावक thine, अम्हदीय ours, तदीय his, her, its, own

मादिस, तादिस, अम्हादिस, तुम्हादिस, ईदिस, कीदिस, एतादिस *etc* mean like me, like thee, like us, like you, like this, like

what, like that etc respectively तादिस [त्वादृक्] means like thee or [तादृक्] like him, like her or like it

(d) The following adjectives are declined pronominally अञ्ञतम one of several पर distant, other, दक्खिण right अधर lower, inferior, उत्तर upper, superior, अपर subsequent, other

WORDS सद्दा

आनुभाव *m* prowess
राजपुरिस [°रुष] *m* a royal servant
पाद *m* a foot
रुच *10th c* to like, to choose
दन्त *m* a tooth
लप *1st c with* वि+प to mutter
कातु [कर्तुम्] *infinitive* of कर to do
निग्रोध, बिन्दुसार, चन्दगुत्त *m* *names of men*
नाम *particle* really, verily
सामणेर [श्रा°] *m* novice (new monk)
पण्ण [पर्ण] *n* a letter, a leaf
कुलपुत्त [°त्र] *m* a gentleman
पतिट्ठा [प्रतिष्ठा] *f* firmness
आनिसंस [आनिशंस] *m* an advantage
अकुद्ध [अक्रुद्ध] *adj* अ not + कुद्ध angry
उलूक *m* an owl
मुख *n* the face
ताव [तावद्] *ind* then the while
अप्पक [अल्पक] *adj* अप्प few, little + क *a diminutive suffix*
पारगामी [°गामिन्] *m n* one who goes beyond
अथ *ind* while
धाव *1st c* with अनु to run along
माता *nom sing of* मातु the mother
पान *n* a drink
यापेति *verb* is supported, is fed
मातुकुच्छिगत *adj* in his mother s womb
भू *1st c* with प to be produced
आरम्भ *m* a deed, an action, karma
पच्चय [प्रत्यय] *m* the cause
निरोध *m* cessation
सम्भव *m* production, rise
ठा *1st c* (तिट्ठति) to stand
सीद *1st c* with नि to sit
पाणी [प्राणिन्] *m* an animal.
मूल *n* a root

महिस *m.* [महिष] a buffalo.
स्वे, सुवे [श्वस्] *ind.* tomorrow.
दूत *m.* a messenger.
पुप्फित [पुष्पित] *adj.* in blossom.
निदाघ *m.*, गिम्हान [ग्रीष्म] *m.* summer.
सद्धा [श्रद्धा] *f.* faith.
कुटि *f.* cottage.

A. १ पुब्बेसं बुद्धानं आनुभावं अम्हे वण्णेस्साम। २ एसो ब्राह्मणो ते वलयो अमुस्मिं तळाके छड्डेस्सति। ३ राजपुरिसो चोरस्स एकं हत्थं उभोऽपि च पादे छिन्दति। ४ को ते आचरियो, कस्स वा धम्मं रोचेसि। ५ एकच्चा दन्ते खादन्ति एकच्चा पिप्पलफलानि। ६ यं न सक्का तं न वट्टति कातुं। ७ को पनायं (पन + अयं) निग्रोधो नाम। एसो बिन्दुसारस्स पुत्तो। ८ अयं सामणेरो इमस्स गेहस्स सामिको भविस्सति। ९ एकदिवसमेव सब्बेहि नगरेहि पण्णानि आगच्छन्ति। १० यं विना कुलपुत्तानं सासने पतिट्ठा नत्थि, तस्स सीलस्स आनिसंसं को वदिस्सति। ११ अकुद्धस्स उद-कम्म मुखं ईदिसं, कुद्धस्स ताव कीदिसं भविस्सति। १२ गङ्गाय परस्मिं तीरे इमे रुक्खा वड्ढन्ति।

१३ अप्पका ते मनुस्सेसु ये जना पारगामिनो।
अथायं इतरा पजा तीरमेवानुधावति॥
१४ यं च ऽस्स भुञ्जते माता अन्नं पानञ्च भोजनं।
तेन सो तत्थ यापेति मातुकुच्छिगतो नरो॥
१५ यं किञ्चि दुक्खं सम्भोति सब्बं आरम्भपच्चया।
आरम्भानं निरोधेन नत्थि दुक्खस्स सम्भवो॥

B. 1. Who is your father? My father is Chandagutta. 2. Some (men) stand on the ground, some ride a horse and some sit in a chariot. 3. You will not get anything (किञ्चि) from me, go to another. 4. In this forest all the animals perish. 5. Those elders have (got) other pupils. 6. A certain physician brings the root of a certain tree. 7. The lion kills (हन्ति) one of the buffaloes or elephants. 8. I shall live in that cottage. 9. This is the chariot in which I shall sit tomorrow. 10. Speak what you want and ask for (याच) anything. 11. From what city has the messenger come? 12. The way of wealth is one (अञ्ञ) and the way of deliverance

another (अञ्ञ). 13. All the trees and all the creepers are in blossom in the summer. 14. See this fruit of faith and character. 15. This house is mine, that palace is yours and the cottage is hers.

LESSON XIII (तेरसमो पाठो)

§62. Masc. Noun Ending in ओ

The only masculine noun ending in ओ is गो [गौः], a bull, which also means 'cattle' in the plural. The fem. form is गावी (a cow) declined like दासी. गो is declined as follows :—

	Sing.	*Plu.*
Nom. V.	गो	गवो, गावो
Acc.	गवं, गावं, गावुं	गवो, गावो
Inst.	गवेन, गावेन	गोहि, गोभि
D. G.	गवस्स, गावस्स	गवं, गोनं, गुन्नं
Ab.	{ गवा, गवस्मा-म्हा { गावा, गावस्मा-म्हा	} गोहि, गोभि
Loc.	{ गवे, गवस्मिं-म्हि { गावे, गावस्मिं-म्हि	} गवेसु, गावेसु, गोसु

The Past Tense

§63. The Past Tense—First Set of Terminations

1st per.	इं	इम्ह
2nd per.	इ	इत्थ
3rd per.	इ	इंसु, उं

The terminations given above are applied to bases ending in the vowel अ; they are not added to bases ending in आ or ए.

The sign अ is optionally prefixed to the root.

पच to cook

1st per.	पचिं, अपचिं	पचिम्ह, अपचिम्ह
2nd per.	पचि, अपचि	पचित्थ, अपचित्थ
3rd per.	पचि, अपचि	{ पचुं, अपचुं { पचिंसु, अपचिंसु

(a) In the case of a root preceded by an upasagga, the अ is inserted between the upasagga and the root : e.g.

विस with प to enter. प+अ+विस=पाविस is the base. पाविसिं (or पविसि) etc.

गम (गच्छ) with अति to overcome. अति+अ+गच्छ=अत्यगच्छ =अच्चगच्छ (Lesson I, rule 20) the base. अच्चगच्छिं (or अतिगच्छिं) etc.

(b) The termination इ is sometimes lengthened and इम्ह is sometimes changed to इम्हा (*for recognition*).

§ 64. **Past tense of roots of the second conjugation**

हु to be

	Sing.	*Plu.*
1st per.	अहोसिं	अहोसिम्ह
2nd per.	अहोसि	अहोसित्थ
3rd per.	{ अहोसि, अहुवा { अहु	{ अहेसुं

☞ अ is necessary in the case of हु to be.

अस to be

1st per.	आसिं	आसिम्ह
2nd per.	आसि	आसित्थ
3rd per.	आसि	आसिंसु, आसुं

ब्रू to speak

1st per.	अ-ब्रविं	अ-ब्रविम्ह
2nd per.	अ-ब्रवि	अ-ब्रवित्थ
3rd per.	अ-ब्रवि, आह	अ-ब्रविंसु, आहंसु, आहु

WORDS सद्दा

लक्खणपटिग्गाहक [लक्षणप्रतिग्राहक] *m.* a foreteller.

असोकाराम [अशो°] *m.* the garden of King Asoka

वस्स [वर्ष] *n* a year.

उपोसथ *m.* the fast.

छिद *passive* with उप to cease.

पणित [प्र°] *adj.* excellent, good

विस 6th c with परि to serve food
महासेट्ठी [महाश्रेष्ठिन्] m the master merchant
तथागत m the Blessed One, Buddha
उद्धन m an oven, a furnace
धूम m smoke
ठा 1st c with उ (उट्ठहति) to rise, to stand
पत्थना [प्रार्थना] f prayer, aspiration
इध 4th c with सं to succeed
वच्छ [वत्स] m a calf
असुचि [अशुचि] n an impurity
अमक्खित adj not besmeared
पोराणक [पुराण + क] adj ancient
गन्धब्ब [°र्व] m a heavenly [singer
सहस्स [°स्र] n a thousand
सत्तधा ind in seven groups
कुरुङ्ग [कुरङ्ग] m a deer
सतपत्त [शतपत्र] m a wood pecker
दुमग्ग [द्रुमाग्र] n the top of a tree
लम्ब 1st c with आ to lean [upon
कर m a hand
पल्लङ्क [पर्यङ्क] m a throne
राज royal
रुह 6th c with सं + आ to mount
सेतच्छत्त [श्वेतछत्र] n the white umbrella
भाता nom sing m brother
परम adj great
ओसध [औ°] m n a herb, a [plant
नगरवासी [°वासिन्] m a citizen
अच्छरिय [आश्चर्य] n a wonder
वन्द 1st c नम 1st c to salute
रासभ m गद्रभ [°र्दभ] m an ass
अन्तोघर ind in the interior of the house
आदास [आदर्श] m a mirror
किलन्त [क्लान्त] adj tired
पीठ n a chair
दुतिय [द्वितीय] adj next
सुपिन [स्वप्न] m a dream
उपसम्पदा f ordination
बाला f a little girl
आचार m behaviour
सखी f a maiden
इस 1st c with परि (परियेसति) to go searching
दिस 1st c (पस्सति, दक्खति, दिक्खति) to discover, to see, to find
सम्पन्न adj endowed (with)
वण्ण [वर्ण] m beauty, colour

A १ इमे अट्ठेव ब्राह्मणा लक्खणपटिग्गाहका अहेसुं। २ असोकारामे सत्तवस्सानि उपोसथो उपच्छिज्जि। ३ भूपो बुद्धं पणीतेन खादनीयेन परिविसि। ४ महासेट्ठीऽपि पुत्तं पञ्चहि कुमारेहि सद्धिं तथागतस्स सन्तिके

पेसयि । ५ उद्धनतो† अप्पमत्तको*ऽपि धूमो न उट्ठहि । ६ तस्सा सा पत्थना समिज्झि । ७ वच्छा गावीनं सन्तिके नागच्छिंसु । ८ दक्खिणापथो गुहं आयतनं आसि । ९ बोधिसत्तो केनचिदसुचिना अमक्खितो सुद्धो मातुकुच्छितो निक्खमि । १० तुम्हे गुहं तिणं च उदकं च परिस्सयित्थ । ११ गावो मनुस्सानं मित्ताऽति पोराणका इसयो आहु । १२ अनच्चुं तत्थ गन्धब्बा छसहस्सानि सत्तधा । १३ कुरुंगो वनं पाविसि, सतपत्तो च दुमग्गम्हा दूरे पुत्ते अपानयि ।

१४ आलम्बित्वा करं तस्स सो पल्लङ्कं समारुहि ।
निसीदि राजपल्लङ्के सेतच्छत्तस्स हेट्ठतो ॥
१५ यथा माता पिता भाता अञ्ञे वाऽपि च ञातका ।
गावो नो परमा मित्ता यासु जायन्ति ओसधा ॥

B. 1. All the citizens went to the Kapilavatthu city. 2. The king saw the wonder and saluted his son. 3. They beat the ass with sticks and went (away). 4. One day they were playing (=played) in the interior of the house. 5. The mirror fell on the ground and broke. (भिद *passive*.) 6. She was tired and sat (down) on a chair. 7. On the next day the queen awoke and told the dream (*acc.*) to the king (*dat.*) 8. Rāhula asked the Buddhā (*acc.*) for ordination (*acc.*) 9. This little young girl was going (=went) to the well this (=today) morning. 10. Pleased with her behaviour, the Buddha preached the doctrine to her (together) with her maidens. 11. The eight Brāhmans went searching through all the cities but saw no girl endowed with beauty. 12. A quarrel arose among the crows on account of the bones. 13. You threw ghee upon the flame. 14. The two eyes of the crane began to trickle (=trickled) with tears. 15. We entertained the monks at the monastery with food and water.

* मत्त [मात्र] or मत्तक [मात्रक] is added to words showing quantity or number in the sense of 'only', 'as much as', or 'as little as'.

† तो [तः] is an indeclinable suffix having the sense of 'from' or 'than'.

LESSON XIV (चतुद्दसमो पाठो)

§ 65. Masculine Nouns ending in न् in Sanskrit

The following words end in न् in Sanskrit and their declension in Pāli follows the same in the older tongue:- राज [राजन्] a king ; ब्रह्म [ब्रह्मन्] God Brahmā ; अद्ध [अध्वन्] a road; अत्त [आत्मन्] self, soul; युव [युवन्] a youth; पुम [पुमन्] a man; and सा [श्वन्] a dog. We shall give the forms of the first three words in this lesson and the rest in the next :—

राजा a king

	Sing.	Plu
Nom.	राजा,	राजा, राजानो
Acc.	राजे, राजानं	राजानो
Ins.	रञ्ञा, राजिना	राजूहि, राजूभि
D. G.	रञ्ञो, राजिनो	राजानं, राजूनं, रञ्ञं
Ab.	रञ्ञा, राजिना	राजूहि, राजूभि
Loc.	रञ्ञे, राजिनि	राजूसु
Voc.	राज	राजा, राजानो

N. B. When राज forms the last member of a compound, it is declined like बुद्ध, *e. g.* महाराज a great king; मगधराज king of Magadha etc.

ब्रह्म God Brahmā

Nom.	ब्रह्मा	ब्रह्मा, ब्रह्मानो
Acc.	ब्रह्मानं, ब्रह्मं	ब्रह्मानो
I. A.	ब्रह्मुना	ब्रह्मेहि, ब्रह्मेभि
D. G.	ब्रह्मुनो, ब्रह्मस्स	ब्रह्मानं, ब्रह्मूनं
Loc.	ब्रह्मनि	ब्रह्मेसु
Voc.	ब्रह्म, ब्रह्मे	ब्रह्मा, ब्रह्मानो

Similarly महाब्रह्मा the great Brahmā.

अद्ध a road, time

	Sing.	Plu.
Nom.	अद्धा	अद्धा, अद्धानो
Acc.	अद्धानं	अद्धाने
I. A.	अद्धना, अद्धुना	अद्धानेहि-भि
D. G.	अद्धुनो	अद्धानं
Loc.	अद्धनि, अद्धाने	अद्धानेसु
Voc.	अद्ध	अद्धा, अद्धानो

Like अद्ध decline अस्म [अश्मन्] a stone, मुद्ध [मूर्धन्] the head and आतुम [आत्मन्] self (an archaic form).

The Past Tense (*continued*)

§ 66. Second Set of Terminations

1st per.	सि	सिम्ह
2nd per.	सि	सित्थ
3rd per.	सि	सुं

The terminations are added to verbs when their bases end in आ or ए. But when the base ends in आ, the 3rd person plural termination is अंसु instead of सुं, *e. g.* अट्ठंसु (अ necessary) from ठा to stand ; अदंसु (अ necessary) from दा to give etc.

(*a*) दिस to preach *10th c.*

3rd per.	देसयि, अदेसयि देसेसि, अदेसेसि	देसयिंसु, अदेसयिंसु देसयुं, अदेसयुं देसेसुं, अदेसेसुं

(*b*) The roots हर and गम are optionally changed to हा and गमा and then they take these terminations with अ necessary : thus past 3rd person of हर would be हरि, अहरि, अहासि; हरिंसु, अहरिंसु, अहंसु, हरुं, अहरुं. Of गम, गच्छि, अगच्छि, अगमासि; अगच्छिंसु, अगमंसु, गच्छुं, अगच्छुं

§ 67. (*a*) [Grammarians give the following as the terminations of the past tense :—

	Parassapada		Attanopada	
	Sing	*Plu*	*Sing*	*Plu*
1st per	अं, अ	अम्हा	इं	म्हसे
2nd per	ओ	त्थ	से	व्हं
3rd per	अथ	उं	इत्थ	इत्थुं

Out of these terminations, very few are ever used, but they are given here *for recognition* only]

(*b*) The root वच (to speak) is conjugated in the past tense only (अ necessary).

	Sing	*Plu.*
1st per.	अवच	अवचम्ह
2nd per	अवच	अवचत्थ
3rd per	अवच, अवोच	अवचु, अवोचु

(*c*) दिस (base पस्स) 'to see', in addition to its regular forms, has these with अ necessary —

1st per	अद्दस	अद्दसम्ह
2nd per	अद्दस-सा	अद्दसत्थ
3rd per	अद्दस-सा	अद्दसासुं

(*d*) Besides there are found many stray forms in the past tense, which are taken from the different varieties of the past tense (imperfect, aorist, perfect) in Sanskrit [illegible] a little [illegible] 265), "I [illegible]

§ 68 The past tense is used in an imperative sense when the prohibitive particle मा is put before the past tense form of a verb As मा भायि don't fear, मा गमि don't go The sign अ is not used in this case मा can be used before an imperative form also

WORDS सद्द

सङ्क *1st c* with आ to suspect
नाग *m* a serpent [form
रुच with आ *10th c* to in-
दुम्मन [दुर्मनस्] *adj* dejected
विस्सर *m* a moan, a groan
करित्वा (*gerund of* कर) on making
खो [खलु] *ind* verily
प+कम *1st c* to go away
अज्झासय [अध्याशय] *m* intention, opinion
बावेरु *m* *name of a country* (Babylon)
लाभ *m* gain, profit
सक्कार [सत्कार] *m* respect
कहापणसत [कार्षापणशत] *n* a hundred kahāpana coins
दण्ड *10th c* to fine (with *instr*), to punish
सुन्दर *adj* सोभन *adj* fine, beautiful, nice
पास (पाश) *m* a snare
बन्ध *1st c.* (passive base बज्झ) to bind, to catch
रव *1st c* *with* वि to cry
अन्तेवासि *m* a pupil
हिय्यो [ह्यस्] *ind* yesterday
पकार (प्रकार) *m* a way, a manner
ठा [स्था] *1st c* with उप (bases उपट्ठा, उपट्ठर, उपतिट्ठ) to attend upon, serve
कोण्डञ्ञ [कौण्डिन्य] *m*, पब्बत *m* सारिपुत्त *m* *names of men*

रत्तिंदिवपरिच्छेद [रात्रिन्दि°] *m.* the distinction between night and day
ञा with प *pass* to be known
बुद्धालोक *m* the light of the Buddha
महादान *n.* a general charity
वत्त with प (*causal base* पवत्ते) to start, continue
इत्तर [इत्वर] *adj* hasty
दस्सन [दर्शन] *n* insight, judgment
विस्सासं आपद (आ + पद *4th c*) to put faith
चतुप्पद [°ष्पद] *m* a beast, a quadruped
सरणं गत *adj* who has sought refuge in [ship
उपासकत्त [°त्व] *n* lay-devotee-
सक्यपुत्त [शाक्यपुत्र] *m* *an epithet of* the Buddha [driver
हत्थिमेण्ड *m* an elephant
रच्छा [रथ्या] *f*, अद्द *m* a street.
पुरतो [पुरतस्] *ind* in front
धा with अन्तर *4th c* to vanish
ठान [स्थान] *n* spot
जेतवनविहार *m* the Jetavana monastery
तापस *m.* a hermit
पण्णसाला [पर्णशाला] *f* a cottage
जग्ग *1st c* with परि to nourish [milk
दुद्ध [दुग्ध] *n*, खीर [क्षीर] *n*
फाल *10th c* to tear

आकिण्ण [आकीर्ण] *adj* full
कण्टक *m* a thorn
गम *1st c* with पति + आ (पच्चागच्छति) to return

A १ मा अञ्ञं किञ्चि आसङ्कित्थ महाराज। २ नागो भिक्खून एत मत्थ आरोचेसि, भिक्खवो च रञ्ञो ओरोचेसुं। ३ सो नागो दुक्खी दुम्मनो विस्सर करित्वा पक्कामि*। ४ बुद्धो तस्मिं खो समये महाब्रह्मुनो अज्झासय वेदेसि। ५ यदा मोरो बावेरु अगच्छि तदा काकस्स लाभो च सक्कारो च अहायथ†। ६ राजा चोर कहापणसतेन दण्डेसि। ७ अह हिय्यो सुन्दरतळाके सोभनानि उय्यानानि च अद्दस। ८ सब्बे देवा मनुस्सा च ब्रह्मान अवोचुं, त्व खो ब्रह्म, सब्बेस देवान सेट्ठोऽसि। ९ सकुणो तस्मिं खणे पासे बज्झि विरवि च। १० अन्तेवासी आचरिय पानीय अदासि, तस्स पादे तेलेन मक्खि, अञ्ञेन च पकारेन त उपट्ठासि। ११ कोण्डञ्ञबुद्धस्स काले रत्ति दिवपरिच्छेदो न पञ्ञायित्थ। सत्ता निच्च बुद्धालोकेनेव विचरिसु। १२ पब्बतो नाम राजा भिक्खुसङ्घ निमन्तेसि, महादान पवत्तेसि, बुद्धस्स च सन्तिके पब्बजि। १३ अस्सो उप्पति, नदिया च पारिमतीरे अट्ठासि।

१४ मा ब्राह्मणा इस्सरदस्सनेन।
विस्सासमापज्जि चतुप्पदस्स॥
१५ अह बुद्धञ्च धम्मञ्च सङ्घञ्च‡ सरण च गतो।
उपासकत्त वेदेसि सक्यपुत्तस्स सासने॥

B 1 Great king, do not be anxious (चिन्त) I shall protect your children 2 The elephant drivers saw the Tathagata on the street 3 The elephant stood in front of the Blessed One and saluted him 4 Then all the monks praised (वण्ण) the merits of the Blessed One, the Doctrine and the Assembly 5 The deity said these words (वचन*sing*) and vanished on the same spot 6 On that day, Sariputta was dwelling (हर with वि) in the Jetavana monastery with many monks 7 Near the same (एव) lake hermits made

* पक्कामि (=पक्कमि) an irregular form † अहायथ = अहायि
‡ May be written in this way also—अह बुद्ध च धम्मं च सघ च

their residence (वासं कप्प) in cottages 8 They nourished the crow with flesh, fruit and milk 9 The boys stole mangoes and when the gardener saw them, they threw the fruit (away) into a pit 10 I shall tear your head if you will not speak 11 The road to the king's garden is full of (*use instr*) stones and thorns 12 Did you (किं तुम्हे etc) count your cows when they returned from the forest? 13 The gosling chose a husband to her liking 14 The stone fell on the head of the beast and it died on the spot 15 The kings divided the enemies' wealth among themselves (अञ्ञमञ्ञं)

LESSON XV (पण्णरसमो पाठो)

§ 69 **Masculine Nouns ending in न् in Sanskrit**
Continued from § 65

Let us now take up the nouns अत्त, युव, पुम and सा

(*a*) अत्त self, soul

	Sing	*Plu*
Nom	अत्ता	अत्ताना, अत्ता
Acc	अत्तानं, अत्तं	अत्तानो, अत्त
Inst	अत्तना, अत्तेन	अत्तनेहि, अत्तनेभि
Dat	अत्तना	अत्तानं
Ab	अत्तना	अत्तनेहि, अत्तनेभि
Gen	अत्तनो	अत्तानं
* Loc	अत्तनि	अत्तानेसु
Voc	अत्त	अत्तनो, अत्ता

☞ अत्त as a noun means the soul, but it is more frequently used as a reflexive pronoun In the latter capacity it is used in the singular number only, irrespective of the gender and number of the noun it refers to, as ता इत्थियो अत्तानं हिंसन्ति 'the women hurt themselves' Most of the forms of अत्त are taken directly from the Sanskrit declension of आत्मन्

(*b*) युव a youth

	Sing.	*Pla.*
Nom.	युवा	युवानो, युवाना
Voc.	युव, युवान	,, ,,
Acc.	युवं, युवानं	युवे, युवाने
Inst.	युवाना, युवेन, युवानेन	युवेहि-भि, युवानेहि-भि
Ab.	युवा, युवस्मा-म्हा, युवाना, युवानस्मा-म्हा	
D. G.	युवस्स, युवानस्स	युवानं, युवानानं
Loc	युवे, युवस्मि-म्हि, युवाने, युवानस्मि-म्हि	युवासु, युवेसु, युवानेसु

(*c*) पुम a man

Nom	पुमा	पुमानो, पुमा
Voc.	पुम	,, ,,
Acc	पुमानं, पुमं	,, पुमे
Inst.	पुमाना, पुमुना, पुमेन	पुमानेहि, पुमानेभि, पुमेहि, पुमेभि
Ab.	पुमाना, पुमुना, पुमा, पुमस्मा-म्हा	
D. G.	पुमुनो, पुमस्स	पुमानं
Loc.	पुमाने, पुमे, पुमस्मि, पुमम्हि	पुमानेसु, पुमासु, पुमेसु

(*d*) सा a dog

Nom.	सा	सा, सानो
Voc.	स	सा, ,,
Acc.	सं	साने
Inst.	सेन	साहि, साभि
Ab.	सा, सस्मा, सम्हा	,, ,,
Dat.	सस्स, साय	सानं
Gen.	सस्स	सानं
Loc.	से, सस्मिं, मम्हि	सासु

☞ Observe that the declension of the nouns given in these two lessons partially follows some base ending in अ declined like बुद्ध, while the irregular forms are taken from

Sanskrit with modifications, *e g*, the forms रञ्ञा, अद्धानो, अत्तनो, युवानो are from Sanskrit राज्ञा, अध्वान, आत्मन and युवान, respectively युव has two bases युव and युवान Students should mark the other bases for themselves

The Potential Mood

§ 70 The potential (optative) mood expresses probability, command, wish, prayer, hope, advice and capability It is used in dependent clauses also in which the above senses are implied It is used in conditional or hypothetical sentences in which one statement depends upon another as its reason or condition Verbs containing auxiliary parts as, *may might*, *can*, *could*, *should* and *would* represent Pāli verbs in this mood

Terminations

	Sing	*Plu*
1st per	एय्यामि, एय्य	एय्याम
2nd per	एय्यासि	एय्याथ
3rd per.	एय्य, ए एथ	एय्यु

N B The terminations एय्यं and एथ properly belong to the Attanopada

(*a*) The ending अ and ए of the Bases of roots are dropped before these terminations, *e g* भू (to be) has भव as the base भव+एय्यामि=भव्+एय्यामि=भवेय्यामि

कथ has two bases, कथे and कथय कथे+एय्य=कथ्+एय्य=कथेय्य कथय+एय्यु=कथय्+एय्युं=कथयेय्यु कथे+ए (3rd S)=कथ्+ए=कथे

छिद् *7th c* to cut

1st per	छिन्देय्यामि, छिन्देय्य	छिन्देय्याम
2nd per	छिन्देय्यासि	छिन्देय्याथ
3rd per	छिन्देय्य, छिन्दे, छिन्देथ	छिन्देय्यु

[(*b*) The following Attanopada terminations of the potential (optative) are given for *recognition only* —1st

Person (S) गच्छे, (P) गच्छामहे, 2nd (S) गच्छे, (P) गच्छध्वे, 3rd (S) गच्छ, (P) गच्छे]

§ 71 The following are the forms of the roots of the second conjugation for the potential (optative) mood —

हु to be

	Sing	*Plu*
1st per	हुवेय्यामि, हुवेय्यं	हुवेय्याम
2nd per	हुवेय्यासि	हुवेय्याथ
3rd per	हुवे, हुवेय्य, हुवेय	हुवेय्युं

अस to be

1st per	अस्सं	अस्साम
2nd per	अस्स, सिया	अस्सथ
3rd per	अस्स, सिया	अस्सु सियुं

भू is conjugated like हु as भुवेय्यामि etc इ 'to go' is *not* conjugated in the potential, conditional and the past

WORDS सद्दा

दीघावु, उपालि *names of men*

स्वाक्खात [सु well + आक्खात] well preached

धम्मविनय *m* the Doctrine and Discipline

खम [क्षम] *adj* capable, patient

सात [सुरत] *adj* sympathetic, contented

किलम *1st c* to be tired, to be exhausted

उपाय *m* a remedy, means

अच्चय [अत्यय] *m* death, lapse

अच्चयेन after the death or lapse

दारक *m* child

नस *4th c* with वि to be ruined

किलन्त [क्लान्त] *adj* tired, exhausted

दुट्ठ [दुष्ट] *n* a mean act

सं + आ + चर *1st c* to practice

विञ्ञू *m* a wise man

वद *1st c* with उप to blame

नासा *f* the nose

रूहना *f* growth growing

आनीत *adj* brought

डस [दंश] *1st c* to bite

दया *f* pity compassion

चण्डाल [चण्डाल] *m* a cāndala an outcast

तच्छक [तक्षक] *m* a carpenter

नम *caus* (नमयति) to bend *i e* to train

कारापित *adj* constructed

कत [कृत] *adj* done, committed

किलिस [क्लिश्] *1st c* with सं to be soiled.
भज *1st c* to resort to
पुरिसाधम [पुरुषा°] *m* meanest of mankind
कल्याण *adj* benevolent, beneficial
पुरिसुत्तम [पुरुषो°] *m* best of mankind
वाचा *f* speech, words
तप (*causal* तापयति) to vex
हिंस *7th c* with वि to hurt
वे [वै] *meaningless particle*
सुभासित [°षित] *adj* well-spoken, well-advised
कच्चि [कच्चिद्] *ind* I hope
मन *4th c* with अप to insult
मूल *n* a root
दहर *adj* young
वुद्ध [वृद्ध] *adj* old
धा *1st c* with स (सद्दहति) to believe in (*with gen of object*)
मद *4th c* with प to err
लोक *m* the world
पाण [प्राण] *m* a creature.
निरय *m* hell.
सिक्ख [शिक्ष्] *1st c* to learn
नङ्गुट्ठ [लाङ्गूल] *n* the tail
वंक [वक्र] *adj* crooked

A १ मय चे दीघावु पस्सेय्याम तस्स हत्थे छिन्देय्याम। २ तुम्हे स्वाक्खाते धम्मविनये पब्बजिता खमा च भवेय्याथ सोरता च। ३ केन नु खो उपायेन उपालि अम्हाक अच्चयेन सुखं च जीवेय्य न च किलमेय्य। ४ इमिना उपायेन इमे दारका न विनस्सेय्यु। ५ सचे सो युवा अञ्ञेहि युवानेहि सद्धिं अद्धुना गच्छेय्य, किलन्तो न हुवेय्य। ६ अत्ता हि अत्तनो नत्थि, कुतो पुत्ता कुतो धन। ७ न च खुद्द समाचरे किञ्चि येन विञ्ञू परे उपवदेय्यु। ८ वज्जु (= वदेय्यु an irregular form) वा ते न वा वज्जु, नत्थि नासाय रूहना। ९ कस्साय सा होति। सो तेन पुमुना आनीतो। न कञ्चि हसेय्य। १० यस्स पुमुनो दया नत्थि त वसलोऽति बुवेय्याथ। ११ तच्छका दारु नमयन्ति पण्डिता पन अत्तान नमयन्ति। १२ किलन्ता नरा उदक पिवेय्युऽति सेट्ठिना तळाको कारापितो।

१३ अत्तनाऽव कत पाप।
अत्तना सकिलिस्सति॥
१४ न भजे पापके मित्ते, न भजे पुरिसाधमे।
भजेथ मित्ते कल्याणे, भजेथ पुरिसुत्तमे॥
१५ तमेव वाच भासेय्य यायत्तान न तापये।
परे च न विहिंसेय्य, सा वे वाचा सुभासिता॥

B 1 (One) should speak only what (यं तं) is beneficial 2 I hope (कच्चि) you do not insult your master 3 If you would live here, you would not get fruit and roots 4 If a young monkey were to deceive an old one, the old one would not believe the young fellow (*use Gen*) 5 If you are a king's son, you may also become a king 6 Youths may err in this world 7 If you would hurt creatures you will be born in hell 8 Let young men abstain from killing and drinking 9 We will not abstain from the truth 10 If they will speak a well advised speech, learned men would praise them 11 I shall bring my son (*Dat*) a book, so that (इति) he may learn 12 You may personally (*Inst sing* of अत्त) go to the Jetavana monastery and invite the Blessed One 13 The tails of dogs are always (एव) crooked 14 Pity for the dog (*use Loc*) rose (जाता) in the mind of the man at the same moment 15 "Let no sinful qualities touch you and me!" said he

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LESSON XVI (सोळसमो पाठो)

§ 72 Masculine Nouns ending in ऋ in Sanskrit

Many of the nouns ending in ऋ in Sanskrit or उ in Pali are formed from verbs and they denote the doers of the actions indicated by the roots *e g* सत्थु [शास्तृ] 'a teacher', is formed from the root सास [शास्] to teach Such nouns are taken directly from Sanskrit with modifications according to rules of change (lesson II)

They are declined partly like भिक्खु and partly like the corresponding Sanskrit nouns

सत्थु [शास्तृ] the Teacher

	Sing	*Plu*
Nom	सत्था	सत्थारो, सत्था
Acc	सत्थारं	सत्थारो, सत्था
Inst	सत्थारा, सत्थुना	सत्थारेहि, सत्थारेभि
Abl	सत्थारा, सत्थुना	सत्थूहि, सत्थूभि
Dat Gen	सत्थु, सत्थुस्स सत्थुनो	सत्थारानं, सत्थानं, सत्थूनं
Loc	सत्थरि	सत्थारेसु सत्थु स्थूसु
Voc	सत्थ, सत्था	सत्थारो, सत्था

The forms सत्था, सत्थु, सत्थरि etc. are from शास्ता, शास्तु, शास्तरि etc.

Similarly decline कत्तु (कर) a doer, भत्तु (भर) a master, a husband, नेतु (नी) a leader, सोतु (सु) a hearer, ञातु (ञा) one who knows, जेतु (जि) a conqueror, दातु (दा) a donor etc. [कर्तृ, भर्तृ, नेतृ, श्रोतृ, ज्ञातृ, जेतृ, दातृ]. The word नत्तु [नप्तृ] 'a grandson,' is declined like सत्थु

§ 73. The words पितु *m.* (a father) and भातु *m* (a brother) [पितृ, भ्रातृ] are somewhat declined like सत्थु.

पितु

	Sing	*Plu*
Nom. Voc.	पिता	पितरो
Acc	पितर	पितरो
Inst Abl.	पितरा, पितुना पितरा	पितरेहि-भि पितूहि-भि
Dat. Gen.	पितु, पितुस्स पितुनो	पितरान, पितान पितून, पितुन्न
Loc.	पितरि	पितरेसु, पितुसु, पितूसु

☞ मातापितरो (parents) is declined like पितु but only in the plural number.

§ 74. **Feminine Nouns ending in ऋ in Sanskrit**

There are only two fem. nouns in Pāli whose Sanskrit originals end in ऋ They are मातु (a mother) and धीतु or दुहितु (a daughter) [मातृ, दुहितृ]. They are declined partly like धेनु and partly like the Sanskrit nouns.

मातु

	Sing	*Plu*
Nom. Voc	माता	माता, मातरो
Acc.	मातर	मातरो
Inst. Abl.	मातुया, मातरा	मातरेहि-भि मातूहि-भि
Dat. Gen	मातु, मातुया	मातरान, मातानं मातूनं
Loc.	मातरि, मातुया मातुयं	मातरेसु, मातुसु, मातूसु

The Conditional Mood

§ 75 The Conditional mood is used in those hypothetical sentences in which the nonperformance of action is implied "The action would have taken place, if the condition would have been fulfilled, which however was not done" The mood must be used in both the principal and subordinate clauses

The following are the terminations of this mood—

	Sing	*Plu*
1st per	इस्सं	इस्सम्ह
2nd per	इस्स	इस्सथ
3rd per	इस्स	इस्संसु

अ is optionally prefixed to the root as in the past tense (see § 63) The ending अ of the base of a root is dropped before these terminations *e g* पच+इस्सं=पचिस्स or अपच्चिस्स, but the initial इ of the terminations is dropped after ए of the 10th conj and ए or आपे of the causal, *e g* चारे+इस्स=चोरेस्स or अचारेस्स

Conjugate फर to fill *1st c*

	Sing	*Plu*
1st per	फरिस्सं, अफरिस्सं	फरिस्सम्ह, अफरिस्सम्ह
2nd per	{ फरिस्स	फरिस्सथ, अफरिस्सथ
3rd per	{ अफरिस्स	फरिस्संसु, अफरिस्संसु

§ 76 The conditional forms of roots of the second conjugation are given below —अस (to be) and इ (to go) have no conditional forms

The prefix अ is necessary in the case of हु to be

हु to be

	Sing	*Plu*
1st per	अहुविस्सं	अहुविस्सम्ह
2nd per	अहुविस्से, अहुविस्ससे	अहुविस्सथ
3rd per	अहुविस्स	अहुविस्संसु

ब्रू to speak
Prefix अ is optional.

	Sing	*Plu*
1st per.	अ-ब्रविस्सं	अ-ब्रविस्सम्ह
2nd per.	अ-ब्रविस्स	अ-ब्रविस्सथ
3rd per.	,, ,,	अ-ब्रविस्संसु

WORDS सद्दा

जातिसम्पन्न *adj.* endowed with high birth
पालक *m* a protector, guardian
पेच्च [प्रेत्य] *ind* in the next world
पठमवय [प्रथमवयस्] *n* the prime of life
सोतापन्न *m f n* a person in the first stage of sanctification
भगिनी *f* a sister
अञ्ञातु [ज्ञातृ] *m* one who understands
अहिकुल *n* a family of snakes
मेत्त *adj* friendly
दट्ठ [दष्ट] *adj* bitten
नहापित (नापित) *m* a barber
संसग्ग (°र्ग) *m* association, contact
समुद्दमज्झ [°द्रमध्य] *m* the middle of the sea
दुग्गत [दुर्गत] *adj* poor
सिङ्ग [शृङ्ग] *n* a horn
मतत्त [मृतत्व] *n* the state of being dead, i e death
दुल्लभ [दुर्लभ] *adj* difficult to obtain
महाधन, राम, कोकालिक सुद्धोदन, अजातसत्तु *names of men*
खेमा *name of a woman*
पभाव [प्र°] *m* power, strength
सोचितब्ब [शोचितव्य] *adj* a sad thing
कालकत *adj* dead
सुत्वा (*gerund* of सु) having heard
सह *1st c* with प to bear
भिक्खक [भिक्षुक] *m* a beggar
गारव [गौ°] *m* respect
वध *1st c* to kill
सिनेह [स्नेह] *m* love.
मग्ग [मार्ग] *m* the path
छेत्तु [छेत्तृ] *m* a hewer
संघातु [साम्पातु] *m* *name of a king*
देवलोक *m* the divine world
काय *m* the body

A १ भो, सब्बे ते जातिसम्पन्ना अभविस्स, यदि ते न भविस्स। २ सचाहं पिता विय तस्स पालको भविस्सं अपि। ३ भात्तरो। अम्ह सब्बिके भविस्साम पठमवये च सोतापन्ना भविस्साम। ४ पुत्तानं भगिनी पेच

सुखं अनुभवन्ति । ५ यदि सो पठमवये पब्बजेय्य, सोतापन्नो भवेय्य । ६ अयं बालको मा मातरा वा पितरा वा भातरा वा भगिनिया वा छड्डीयतु । ७ देसेतु सत्था धम्मं, भविस्सन्ति धम्मस्स अञ्ञातारोऽति अवोच ब्रह्मा । ८ सचे सो भिक्खु इमानि अहिकुलानि मेत्तेन चित्तेन फरिस्स, सो अहिना दट्ठो न मरिस्स । ९ यदि तस्स नहापितस्स इमिना उपासकेन सद्धिं संसग्गो न भविस्स, समुद्दमज्झे येव* नस्सिस्स । १० सचे तव पिता न मरिस्स, त्वं दुग्गता न भविस्स । ११ यदि मे पादा मम सिंगेहि सदिसा अहुविस्संसु न कोऽपि पाणी मया समो सुन्दरो अहुविस्स । १२ सचे ब्रह्मदत्तो तस्मिं काले गामं न गच्छिस्स, सब्बं घर अग्गिना नस्सिस्स । १३ मातापितुन्नं पन मे मतत्ता भाता एव दुल्लभो, भातरं मे रक्खथ, महाराज । १४ खेमाय मत्ता तस्सा भाता च सहायका होन्ति ॥

१५ केन राम पभावेन सोचितब्बं न सोचसि ।
पितरं कालकतं सुत्वा न तं पसहते दुक्खं ॥

B. 1 He does not bear the pain of the death of his brother and parents. 2. The teacher preaches the way (मग्ग) of deliverance (निब्बान) to the hearers. 3. If the beggar had not got food from the donor, he would have perished today. 4. If our parents had been living (=would have lived), my brother would not have abandoned me. 5. O youths! Nourish your old parents with food and clothes. 6. Devadatta and Kokālika have no respect for the Teacher (use *Loc.*). 7. If there be a speaker, there will also be hearers of the Doctrinè. 8. Rāhula, son of the Teacher, was the grandson of King Śuddhodana (*Say* Suddhodana-king). 9. If my horns had been beautiful, I should have looked handsome. 10. If Ajātasattu had not killed his father, he would have been a *Sotāpanna*. 11. Love for the daughter (*Loc.*) dwells in the mind of the mother. 12. May the leaders of men not err in their path! 13. The jambu trees in the garden are (being) cut (down)

* ए and ये, ओ and वो, इ and यि, उ and वु are interchangeable (for recognition only).

by the hewers. 14 Mandhātu ascended to the divine world with his body 15. It is not proper (use वट्टति, § 27 for the hearers to insult (अपमञ्ञितु) the speaker

LESSON XVII (सत्तरसमो पाठो)

§ 77. Masculine Nouns ending in वन्त and मन्त

वन्त and मन्त [वत्, मत्] are possessive suffixes added to nouns to form adjectives and nouns वन्त is added after अ or आ and the other after other vowels Thus from कुल, फल, यस, धन, सील and पञ्ञा we get respectively —

कुलवन्त born in a good family धनवन्त wealthy
फलवन्त fruitful सीलवन्त virtuous
यसवन्त successful पञ्ञावन्त intelligent, clever.

From सति, जुति, चक्खु and हेतु we get —
सतिमन्त possessed of recollection, alert
जुतिमन्त full of splendour
चक्खुमन्त having eyes i e insight
हेतुमन्त having a cause, causal.

These nouns (or adjectives used as nouns) are declin [illegible] with modifi
[illegible] ecline भगवन्त

भगवन्त [भगवत्]

	Sing	*Plu*
Nom	भगवन्तो, भगवा	भगवन्ता, भगवन्तो
Acc	भगवन्तं, भगवं	भगवन्ते
Inst.	भगवन्तेन, भगवता	भगवन्तेहि-भि
Dat Gen.	भगवन्तस्स, भगवतो	भगवन्तानं, भगवतं
Abl	भगवन्ता, भगवन्तस्मा-म्हा भगवता	भगवन्तेहि-भि
Loc	भगवन्ते, भगवन्तस्मि भगवन्तम्हि, भगवति	भगवन्तेसु
Voc	भगवन्त, भगवन्ता भगवा, भगवं	भगवन्ता, भगवन्तो

☞ The irregular forms भगवा, भगवता, भगवतो, and भगवति of the singular, and भगवन्तो and भगवत of the plural are from Sanskrit भगवान्, भगवता, भगवत भगवति, भगवन्त and भगवताम् respectively.

Similarly decline महन्त [महत्] great, अरहन्त a person in the last stage of sanctification, an arahat, हिमवन्त the Himālaya mountain etc

§ 78 Neuter Nouns ending in वन्त and मन्त

Neuter nouns or adjectives ending in वन्त or मन्त are declined like the corresponding masculine substantives from the Instrumental to the Locative The other forms are as those given below —

गुणवन्त *n* virtuous

	Sing	*Plu*
Nom	गुणवन्तं, गुणवं	गुणवन्ता, गुणवन्तानि गुणवन्ति
Acc	,, ,,	गुणवन्ते, °वन्तानि, °वन्ति
Voc	गुणवन्त, गुणवं	गुणवन्ता, गुणवन्तानि गुणवन्ति

☞ The form गुणवं is from Sanskrit गुणवत गुणवन्ति is itself a Sanskrit form

§ 79 The feminine forms of substantives ending in वन्त and मन्त are formed by changing वन्त to वती or वन्ती and मन्त to मती or मन्ती The feminine forms of कुलवन्त, सतिमन्त, भगवन्त are कुलवती (°वन्ती), सतिमती (°मन्ती), and भगवती (°वन्ती) respectively महन्त has महती or महन्ती as the feminine These substantives are declined like दामा (§ 35)

§ 80 Irregularities in the First Conjugation

(a) गम (to go) is necessarily changed to गच्छ in the Present, Imperative and Potential and optionally in other places In the Past tense गम has a large number of forms

Take गम as the base and add the first set with अ optional

Similarly take गच्छ as the base and add the first set with अ optional

Take गमा as the base and add the second set with अ *necessarily* 3rd pl अगमंसु

[In addition the following irregular forms occur, which should be recognised]

	Sing	*Plu*
1st per	अग, अगमा	अगुम्ह
2nd per	अगा, अगमा	अगुत्थ
3rd per.	अगा, अगमा	अगुं

(*b*) ठा (to stand) As this root comes from स्था, it is changed to ट्ठा when preceded by a vowel It has two bases ठा and तिट्ठ The latter is used in all tenses and moods, while ठा is used in the Present, Imperative and Potential when it is preceded by an upasagga The base ठह (or ट्ठह after vowels as उपट्ठहति, but संठहति) is used only when the root is preceded by an upasagga

In the past tense take तिट्ठ as the base and add the first set, *and take* ठा *as the base and add the second set* with अ necessary 3rd per *sing* अ तिट्ठि, अट्ठासि, *plural* अ तिट्ठिंसु अ तिट्ठुं अट्ठंसु If the root is preceded by an upasagga there will be an additional base ठह (ट्ठह) with the first set and अ optional 3rd per *sing* अट्ठा is also seen. In the future the forms ठस्सामि, ठस्सं, ठस्साम, ठम्हामि etc are found in addition to the regular ones

(*c*) The root धा is changed to दह when preceded by an upasagga, *e g* पि + धा (to shut) = पिदह as the base It is changed to धी in the passive, *e g* पिधीयते (is shut)

(*d*) The root हन (to kill) has हन्ति as its form of the 3rd per *sing* present tense

(*e*) The roots मर (to die) and जिर (to grow old, decay) are sometimes changed to *मिय्य* or *मीय* [*मिय्*] and *जिय्य* or *जीय* [*जीयें*] (For recognition only)

WORDS सद्दा

दोस [दोष] *m* a fault
पापिमन्त *m f n* sinful
येन तेन towards
कम with उप + सं to approach
उपसङ्कमित्वा (*gerund* of उप + सं + कम), having approached
गाथा *f* stanza
भास *1st c* with अभि to address
वह *1st c* to bear, carry
चागवन्त [त्यागवत्] *m f n* charitable
सिरि [श्री] *f* Wealth, fortune
विपुल *adj* abundant, plentiful
वण्णवन्त [वर्णवत्] *m f n* beautiful, handsome
सक्कार [सत्कार] *m* respect, honour
नाम *ind* really, verily, named, called, at all
अनाथपिण्डिक *m name of a man*
सेट्ठी [श्रेष्ठिन्] *m* a banker, a merchant
हिमवन्त *m* the Himālayas
महाराज *m* one of the four Guardian gods
अभिवादेत्वा (*gerund* of caus अभि + वद), having greeted
चतुद्दिसा at the four sides
सेय्यथापि, सेय्यथा [तद्यथा] *ind.* as it were
अग्गिक्खन्ध [अग्निस्कन्ध] *m* a column of fire
भिक्खुसङ्घपुरक्खतो (भिक्खुसंघेन पुरस्कृतो) *adj* surrounded by the assembly of monks
नद *1st c* to roar
अपारुत [अप्रावृत] thrown open
अमत [अमृत] *n* the immortal state, nibbāna
द्वार *n* a door
सोत [श्रोतस्] *n* the ear
मुच *7th c* with प to give vent to
दुब्बण्ण [दुर्वर्ण] *adj* ugly
अन्ध *adj* blind
सुचिमन्त [शुचिमत्] *adj* pure.
सेट्ठ *adj* better
ठा *with* उप to serve
पच्चय [प्रत्यय] *m* a requisite
मल्ल *m name of a clan*
धा *1st c* with नि to bury
थूप [स्तूप] *m* a dagoba
कच्छप *m* a tortoise
आकास *m* the air
खणे खणे every moment
तदनन्तर, पच्छा च *ind* and then

A १ दहरा पक्खी पञ्ञावन्तो जुतिमन्तो च सन्ति। २ यो धम्मो भगवता देसीयते त चक्खुमन्ता अनुसरन्तु। ३ सीलवन्तियो पुञ्ञवन्तियो गुणवन्तियो च इत्थियो पापक वचन न ब्रुवन्ति। ४ सीलवन्तेसु भिक्खुसु दोसा न दिस्सन्ति। ५ अथ खो मारो पापिमा येन भगवा तेनुपसङ्कमि, उपसङ्कमित्वा भगवन्त गाथाय अज्झभासि। ६ बलवन्तोऽव गावो इम भार वहेय्यु। ७ चागवति पुरिसे सिरी विपुला भवति। ८ यदा वण्णवा मोरो वाचेरस्सागमा तदा काकस्स सक्कारो अहायित्थ। ९ कम्म नाम एव फलव होति यथा बोधि सत्तस्स। १० सावत्थिय अनाथपिण्डिको नाम सेट्ठी अहोसि कुलवा, धनवा, यसवा च। ११ भरिया पनऽस्स होति वण्णवती कुलवती सीलवती च। १२ हिमवति महतो रुक्खस्स मूले ते सब्बे अरहन्तो निसीदिसु। १३ चत्तारो महा-राजा भगवन्त अभिवादेत्वा चतुद्दिसा अट्ठसु, सेय्यथाऽपि महन्ता अग्गिक्खन्धा।

१४ भगवा च तम्हि समये। भिक्खुसङ्घपुरक्खतो।
भिक्खून धम्म देसेति। सीहोऽव नदति वने॥
१५ अपारुता तेस अमतस्स द्वारा। ये सोतवन्तो पमुञ्चन्तु सद्ध॥

B 1 The Blessed One surrounded with a great multitude of the monks entered Rājagaha 2 The wise men follow the advice of the virtuous 3 I saw a strong youth on the bank of the Aciravatī river 4 You insulted the beautiful woman without cause 5 Some (एकच्चे) men

not deceive me, (who am a) man of of good character 9 The king of Kosambi started with a great army with his face towards Benares 10 A pure mind is better than a strong body or a heap of gold 11 He constantly served the Assembly with the four requisites 12 The Mallas will bury the tooth of the Lord (भगवन्त) in the dagoba 13 The tortoise, I hope, would shut its mouth (when it would be) in the air 14 "There is (ग) danger in this place," informed the maidservants to the king's daughter 15 The life of a being decays every moment and then he dies

LESSON VXIII (अट्ठारसमो पाठो)

§ 81 Present Participles in अन्त

The present participles of verbs are generally formed by adding अन्त to the conjugational base of the verbs e g

वद *1st c* वद + अन्त = वदन्त speaking

गा *4th c* गाय + अन्त = गायन्त singing

चुर *10th c* चोरे + अन्त or चोरय + अन्त = चोरेन्त or चोरयन्त, stealing

The present participles in अन्त are declined like भगवन्त (§ 77) except in the Nom, Acc and Voc cases Let us take गच्छन्त —

गच्छन्त *masc* going

	Sing	*Plu*
Nom	गच्छन्तो, गच्छ	गच्छन्ता, गच्छन्तो
Acc	गच्छन्तं	गच्छन्ते
Voc	गच्छन्त, गच्छ	गच्छन्ता गच्छन्तो

Rest like भगवन्त

गच्छन्त *neuter*

	Sing	*Plu*
Nom	गच्छं गच्छन्तं	गच्छन्ता, गच्छन्तानि, गच्छन्ति
Acc	गच्छन्तं	गच्छन्ते, °न्तानि, °न्ति
Voc	गच्छं, गच्छन्त	गच्छन्ता, °न्तानि, °न्ति

The feminine terminations for forming present participles are अती or अन्ती, *e g* वदती or वदन्ती speaking, गायती or गायन्ती singing चोरेती, चोरेन्ती, चोरयती, चोरयन्ती stealing Decline these words like दासी (§ 35)

§ 82 Present Participles in मान

The termination अन्त comes from अत्, the Sanskrit termination of the Parasmaipada, while मान, the Ātmanepadi termination is also used in Pali A root may take either termination in Pāli, though अन्त is more usual

मान is *not* used after bases not ending in अ, *e g* it cannot be used after चोरे of the 10th c or हारापे of the causal.

वद *1st* c —वदमान speaking

वद+य of the passive + मान = वद् + य + मान = वज्जमान being spoken (passive present participle)

गा to sing—passive base गीय+मान=गीयमान being sung

चुर-चोरयमान stealing (not चोरेमान) Passive चोरियमान being stolen

Decline present participles in मान like बुद्ध in the masc, फल in the neuter and कञ्ञा in the feminine मान becomes माना in the fem

§ 83 The present participles of अस (to be) are सन्त and समान

सन्त (being) has the additional sense of 'good' or 'a good person' In this sense in addition to सन्तेहि-भि, it has the form सब्भि (सब्भिर् before vowels, Sk सद्भि) Feminine सती or सन्ती like दासी Decline समान like कञ्ञा

हु (to be), pres participle होन्त only Nom *Sing* होन्तो (*m*), होन्त (*n*) होती, होन्ती (*f*)

The pres part of भू (to be) is भवन्त or भोन्त In addition to its usual sense, it is used as a pronoun showing respect, translatable by "your reverence", "your lord-(lady)ship" etc Decline भवन्त in these senses

भवन्त sir, your reverence

	Sing	*Plu*
Nom	भवं, भवन्तो	भवन्ता, भवन्तो, भोन्तो
Acc	भवन्त, भोन्तं	भवन्ते, भोन्ते
Voc	भोन्त, भन्ते	भवन्ता, °न्तो, भोन्तो, भन्ते

The rest like भगवन्त

The feminine भोती (your ladyship, madam) is declined regularly like दासी

अरहन्त, pres part of अरह, is used in the sense of an arahat (one in the last stage of sanctification) Nom Sing अरहा, अरह, अरहन्तो The rest like भगवन्त

§ 84 Absolute Constructions

When there are two actions performed simultaneously by two agents, the verb showing one of the actions is turned into a participle, when the subject of the participle is put into the genitive or locative case, and the participle is made to agree with it in gender, number and case, e g ब्रह्मदत्ते रज्जं कारेन्ते or ब्रह्मदत्तस्स रज्जं कारेन्तस्स while Brahmadatta was ruling

(a) When contempt, disregard or contrast is to be shown, the Gen Absolute is used, as रुदन्तस्स बालकस्स पिता पब्बजि the father renunciated in spite of the child's weeping, पस्सतो आचरियस्स though the teacher was looking

(b) Sometimes the word agreeing with the participle is an indeclinable, e g एवं सन्ते, एवं सति this being the case, under these circumstances एवं वुत्ते this being said

§ 85 The Third Conjugation

There are only three roots of the third conjugation, दा to give, हा to abandon, and हु to sacrifice

The Present

दा—The base is दे or ददा In addition in the 1st person the forms दम्मि and दम्म are seen in the sing and plural respectively 1st p s ददामि, देमि, दम्मि, 3rd p pl ददन्ति देन्ति

हा—जहा is the base जहामि, जहन्ति

हु—जुहो is the base जुहोमि, जुहन्ति

The Imperative

The bases are the same as in the present The 2nd p. sing of दा is ददाहि, दद or देहि, of हा is जहाहि or जह, of हु is जुहोहि or जुह.

The Future

दा Take दद as the base and add the terminations ददिस्सामि etc Add the following 1st per दस्सामि,दस्सं, दस्माम 2nd per दस्ससि, दस्मथ 3rd per दस्सति, दस्सन्ति हा and हु—bases जह and जुह

The Potential

दा–दद is the base दज्ज (1st p *sing*) दज्जा (3rd p *sing*) and दज्जु (3rd p *plu*) are irregular forms from Sanskrit

हा and हु—Bases जह and जुह

The Conditional

दा दद is the base with अ optional Add the following forms अदस्सं, अदस्साम्ह etc (अ necessary)

हा and हु—bases जह and जुह अ optional

The Past Tense

दा—Take दद as the base with अ optional and treat like a root of the 1st c Add अदासि, अदासिम्ह, अदासि अदासित्थ, अदासि अदा, अदसु

हा—Take जह with अ optional and add 1st set

हु—Take जुह with अ optional and add 1st set

WORDS सद्दा

वध *m* sentence of death, murder

नी *with* आ to lead

अनप्पक [अनल्प] *adj* not a little

एळक [एडक] *m* a ram

असनि [अशनि] *m f* thunder-bolt

अन्तराय *m* an obstacle

कम *1st* c with अति (अतिक्कमति) to pass away

सु *1st* c with प to produce, to create

अपुञ्ञ [°ण्य] *n* demerit

सम्मासंबुद्ध [सम्यक्°] *m* the Highly Enlightened one

भिक्खा [भिक्षा] *f* alms

काम *m* a sensual pleasure

लप *1st* c with वि+प (विप्पलपति) to prate, to rave

पुर *n* a city

नमस्स *1st* c to bow

सुधम्मता *f* goodness righteousness

आस *1st c* with स to associate
कुब्बेथ pot 3rd *sing* of कर to do
सन्थव [सम्नव] *m* friendship
सन्निवास *m* society
यो पन rather than
अङ्ग *n* limb
हेतु *ind* for the purpose of.
सिगाल [शृ°] *m* a jackal
यथासुखं *ind* at will
वाणिज *m* a merchant
फाल *m* ploughshare
मूसिक [मूषक] *m* a mouse
पटिञ्ञा [प्रतिज्ञा] *f* promise
जिघच्छित [°क्षित] *adj* hungry
पिपासित *adj* thirsty
घट *m* a pot
जल [ज्वल्] *1st c* with प (पज्जलति) to blaze
इद्धि [ऋद्धि] *f* glory
अत्थं गम [अस्त गम] to set
केळिमण्डल [केलि°] *n* playground

A १ अद्दसासु खो ते पब्बजिता ते चोरे वधाय ओनीयमाने । २ भगवति ते पब्बजिते अनप्पकं दुक्खं अहंसि । ३ मूसिके तिण खादन्ते तस्स उपरि असनि पति । ४ एवं सन्ते अन्तरायो मे भवेय्य । ५ गावेसु अद्दना खेत्तेसु रत्तिं अतिक्कमि । ६ ओवदतो बुद्धस्स लोको पापं आचरति । ७ पस्सतोऽपि देवानं मनुस्सा अपुञ्ञं पसवन्ति । ८ नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस्स । ९ भिक्खं मे देहि भोति । १० सचे सो कामे अंहेय्य अरहाऽपि हुवेय्य । ११ सगोन गच्छं थेरो बहुयो इत्थियो अद्दस, एकच्चा गायन्तियो एकच्चा नच्चन्तियो एकच्चा च विप्पलपन्तियो । १२ सचे मम हदयं मम सन्तिके अहुविस्स, अहं तुय्हं तं अदस्सं ।

१३ सो अहं विचरिस्सामि गामा गामं पुरा पुरं ।
नमस्समानो सम्बुद्धं धम्मस्स च सुधम्मतं ॥

१४ सब्भिरेव समासेथ सब्भि कुब्बेथ सन्थवं ।
सतं हि सन्निवासेन सोत्थिं गच्छति महापितो ॥

१५ धनं चजे यो पन अङ्गहेतु । अङ्गं चजे जीवितं रक्खमानो ।
अङ्गं धनं जीवितं चापि सब्बं । चजे नरो धम्ममनुस्सरन्तो ॥

B 1 A jackal roaming (विचर) at will fell into a well 2 I saw many men carrying burdens on their heads (use *Instr Sing*) 3 When the king was saying these words Queen Mallikā gave the clothes to the beggar (*Dat*) 4 If [illegible] ant gives (*Loc absolute*) the ploughshares,

the mice will not eat the child 5 I may even abandon my kingdom but not the promise 6 Let us give corn to the hungry and water to the thirsty 7. While the Blessed One was living, the honour of the Assembly increased 8 The women are going (= go) to the Ganges and bringing (= bring) water in (their) pots (*Instr*) 9 Who is it blazing with glory that salutes my feet? 10 Under these circumstances, I shall not give you a single kahāpana 11 If rain (देव) did not fall (वस्स *use Loc absolute*), the ancient kings used to sacrifice (*Pres tense*) 12 While he was taking (भुञ्ज *7th c*) his meal (भत्त), they fetched (आहर) him water 13 Candagutta went to the monastery when the cows were being milked 14 I shall not tell a lie although the thunderbolt were falling on my head 15 The sun set while even (येव) they were sporting (कीळ) in the playground

LESSON XIX (एकूनवीसतिमो पाठो)

The Causal

§ 86. The causal base of a root is formed by adding अय or आपय to it, the signs being optionally changed to ए or अय, e g गमे मयति, गच्छापे पयति causes (someone else) to go

(*a*) Roots ending in अ, आ and those of the 10th conjugation take only आपय (or आपे), e g दापय-दापे from दा [illegible] bases पम पातयति, पातेति [illegible] पेति

(*b*) Roots ending in इ and उ (both short or long) take अय (or ए) with vuddhi of the ending vowel, e g सु to hear सावय is the base.

(*c*) Roots of the 1st, 4th and 7th conjugations which do not end in आ, इ, ई उ or ऊ, take all the terminations with changes of the penultimate vowel similar to those in the 10th conjugation

(*d*) Some roots change their meaning in the causal form —

Root	*Meaning*	*Causal base*	*Meaning*
प+कुस	to call	पक्कोसापे-पय	to send for
कर	to do	कारय-रे- रापय-पे	to construct, build
आ+गम	to come	आगमय-मे	to wait for
ठा	to stand	ठपय-पे	to keep
प+ञा	to know	पञ्ञापय-पे	to arrange (seats)
दिस	to see	दस्सय-स्से	to show
भू	to be	भावय-वे	to cultivate
मर	to die	मारय रे	to kill
या	to go	यापय-पे	to be supported
हन	to kill	घातय ते	to assassinate
वद्	to speak	वादय-दे	to play upon

§ 87 If a causal verb has two objects, the personal object is put either in the Acc or the Instr and the impersonal object only in the Acc e g आचरियो अन्तेवासिकं (or अन्तेवासिकेन) धम्मं (only Acc) सावयति the teacher causes the pupil to hear the Doctrine मामो दासं (दासेन) गामं गमयति।।

same
way अय or
आपय ापिय)
e g oked ,
दापियति is made to be given , भोजियामि am fed , हारियसे art caused to be carried, etc

§ 89 Denominative Verbs

Verbs are often formed by adding causal signs to substatives, *e g*

Subst	*Meaning*	*Verb*	*Meaning*
पब्बत	a mountain	पब्बताय	act like a mountain
धन	riches	धनय	wish for riches
पुत्त	a son	पुत्तिय	treat as a son
तण्हा	craving	तण्हाय	to crave
मेत्त	love	मेत्ताय	to love
दळ्ह	strong	दळ्हय	to strengthen

§ 90 The Fifth Conjugation

There are very few roots in this conjugation The sign of this class is ना (णा) or नो (णो), but the bases are taken directly from Sanskrit with modifications

आप with प to get, obtain In the Pres and Imper, the bases are पप्पो and पापुणा, as पप्पोमि, पापुणामि. पप्पोन्ति, पापुणन्ति Imp 2nd per *Sing* पप्पोहि, पापुणाहि, पापुण

In the Potential, Future, Past and Conditional the base is पापुण only, as पापुणेय्यामि etc

सक [शक्] 'to be able'. In the Pres and Imper, the bases are सक्को and सक्कुणा Elsewhere they are सक्ख and सक्कुण, as Fut 3rd per *Sing*. सक्खिस्सति, सक्कुणिस्सति

हि 'to go' and वु 'to restrain' have the bases हिणा and वुणा in the Pres and Imper and हिण and वुण elsewhere respectively

सु [श्रु] 'to hear' is changed to स्सु after vowels In the Pres and Imper. the bases are सुणा and सुणो Imper, 2nd per *Sing* सुणाहि, सुणोहि, सुण Pot and Conditional, सुण is the base In the Conditional, if अ is prefixed the base becomes अस्सुण, 3rd per *Sing* सुणिस्स or अस्सुणिस्स

In the Past, take सुण as the base, अ optional and add 1st set, and take अस्सो as the base and add 2nd set 3rd per *Sing* सुणि, अस्सुणि, अस्सोसि

In the Future, take सुण and सो as the bases. After सो omit the initial इ of the terminations, *e g* सुणिस्सामि, सुणिस्से, सोस्सामि, सोस्से etc

§ 91. Neuter Nouns ending in स् in Sanskrit

These are declined like फल with the addition of a few forms from Sanskrit

मन [मनस्], the mind

Nom & Acc	Sing	मनो [मन]
Inst Ab	,,	मनसा
Dat Gen	,,	मनसो [मनस]
Loc	,,	मनसि

The forms given above are in addition to the regular forms and they are only in the Singular Decline the following nouns like मन—

मन, सिर, उर, तेज । रज, ओज, वय, पय ॥
यस, तप, वच, चेत । एवमादि मनोगणो ॥
जरासये सरो होती । अयो होहि (अ) युनो खये ॥

सिर the head, उर the breast, तेज lustre, रज dust, pollution, ओज valour, वय age, पय milk, water, यस glory, pomp, तप penance, वच speech, words, चेत mind, सर a lake (*not an arrow*), अय iron, death Add पद the foot

WORDS सद्दा

लोक *m* the world, a world
अपरिमाण *adj* infinite
मेत्त *n*, मेत्ता *f* universal friendship
वीणा *f* lute
भेरि *f* भेरी *f*, a drum
मण्डप *m* a pandal
दास *m* a servant, a slave
हर with अो to remove
कासाव [काषाय] *adj* yellow
छद *10th c* with आ (आच्छादेति) to cover
उदपान *n* a well
सीघ [शीघ्रम्] *ind* soon, quickly
कक्कट [कर्क°] *m* a crab
जीवितक्खय पापय to destroy the life of
मगध *m pl name of a country*
अजातसत्तु बिम्बिसार, कोसल्ल *names of men*
सुत्त [सूत्र] *n* a chapter
दीघनिकाय *m name of a Pāli book*
घरावास *m* house-hold life
पोस *m* a man
दिस *1st c* with सं (सम्पस्सति) to understand
अत्थ [अर्थ] *m* advantage, profit
रम्म [रम्य] *adj* pleasant
बहुस्सुत [°श्रुत] *adj* learned (men)
संवर *m* restraint
साधु *ind* good, well
सब्बत्थ [सर्वत्र] *ind* everywhere
भू *1st c* with अभि to overcome
दा *3rd c* to pay
बलि *m* tribute
आवाह *m* the marriage (of a son)
भद्दा, पिङ्गला *names of women*

गन्ध *m.* a perfume, an unguent.
चोर *m.*, थेन [स्तेन] *m.* a thief.
रक्खस [राक्षस] *m.*, यक्ख [°क्ष] *m.* a demon.
वस *causal* with नि to wear, to cause to wear.
लिप *7th c.* with आ (*caus.* आलिम्पापय, आलेपय) to besmear.
उम्मार *m.* a threshold.
दुम्मेध [दुर्मेध] *adj.* dull, a dull fellow.
वारुणि *f.* wine.
सेट्ठ [श्रेष्ठ] *adj.* greatest.
विचार *m.* a thought.
रुचि *f.* love.

A. १ सब्बलोकस्मिं अपरिमाणं मेत्तं भावये। २ अहं धीरं पादेन्तं पुरिसं मम सन्तिकं पक्कोसापेसिं। ३ एकच्चे भेरिं वादेन्ति, एकच्चे आसनानि पञ्ञापेन्ति, एकच्चे मण्डपं कारेन्ति। ४ राजा भिक्खूनं दानं दापेसि सेट्ठिना। ५ माता पुत्तं आगमेन्ती यागुं भत्तं च पाचापेस्सति। ६ सामिना दासो भारं हारापियते। ७ एवं सामणेरं पब्बाजेय्याथ—पठमं केसे ओहारापेय्याथ, कासायानि वत्थानि अच्छादापेय्याथ, भिक्खूनं च पादे वन्दापेय्याथ। ८ न कोऽपि पिपासितो उदपानं खणापेति बुभुक्खितो वा तं भत्तं पचापेति। ९ पुने तदो पुरिसा महति गिरिं सीसं पापुणिंसु। १० कप्पटको आह, सचे त्वं मरणि मं न उद्दिसिस्ससि, अहं तं जीवितक्खयं पापेस्सामीऽति‡। ११ मगधानं राजा अजातसत्तु अत्तनो पितरं बिम्बिसारं घातेसि। १२ मा भन्ते इतो गच्छ, एकं पन सुत्तं मे वाचय दीघनिकायस्स। १३ किं नु त्वं सक्खिस्ससि एवं घरावासं छड्डेतुं।

१४ तस्मा हि पण्डितो पोसो। संपस्सं अत्थमत्तनो।
विहारे कारये रम्मे। वासयेऽत्थ* बहुस्सुते॥
१५ कायेन संवरो साधु, वाचाय साधु संवरो।
मनसा संवरो साधु, साधु सब्बत्थ संवरो॥

B. 1. Overcome your enemies and make them (*Acc.* or *Inst.*) pay your (*Dat*) tribute. 2. He caused a large [illegible]

[illegible] worship the gods with flowers and perfumes. [illegible] The king said, "Send for the thief and make him tell his sins."

‡ पापेस्सामि + इति. * वासये + एत्थ (there).

7 The demons made the king wear a garment and caused him to be besmeared with unguents 8 Pingalā, the maidservant, waiting for the man, fell asleep on her threshold 9 Bad men make the good commit (कर) sins 10 Salute the teacher with (your bent) head and make him hear your lesson 11 A dull fellow makes (one) to lose (हा) the profit as कोण्डञ्ञ (did the) wine 12 The Buddha became the greatest man in the world by his valour, lustre, glory and penance 13 A thought came (उदपादि) in his mind, while she was playing upon the lute. 14 Don't kill me, I'll show you the lake 15 The elder created (उ+पद *caus*) in the merchant's mind a love for the Doctrine (*Loc*)

LESSON XX (वीसतिमो पाठो)

§ 92 The Eighth Conjugation

The sign of the 8th conj is ओ, which is dropped before the terminations of the Potential, Future and Conditional The roots of the conj are तन to expand and कर to do

तन–Pres 3rd *s* तनोति Imp 2nd *s* तनोहि, तन Pot 2nd *s* तनेय्यासि Fut 3rd *s* तनिस्सति Cond 3rd *pl* अ (optional) तनिस्संसु Past 3rd *s* तनि, अतनि

कर—Pres and Imper करो is the base Imp 2nd *s* करोहि, कर

In the Future, Potential and Conditional, take कर as the base करिस्सामि, करेय्यं etc

The past—कर, अकर and अका are the bases with some irregular forms

	Sing	*Plu*
1st per	अ-करिं, अकासिं	अ-करिम्ह, अकासिम्ह
2nd per	अ-करि, अकासि, अका	अ-करित्थ, अकासित्थ
3rd per	{ अ-करि, अकासि, अका	{ अ-करिंसु, अ-करुं, अकसु

[Recognise the following forms of कर. The base of the root is sometimes taken as कुब्ब, from Sanskrit कुर्व, and sometimes as काह and कयिर; *e.g.* कुब्बति, काहति, कयिरति. The substitutes कयिरा and कयिराथ for करेय्य and करेय्याथ are often met in poetry.]

§ 93. The Ninth Conjugation

The sign ना is affixed to the following roots, whose bases are given in brackets.

अस (अस्ना) to eat	चि (चिना) to collect
जि (जिना) to conquer	ञा (जाना) to know
धु (धुना) to shake	पु (पुना) to purify
मि (मिना) to measure	लु (लुना) to cut

णा is added to गह (गण्हा) to take, catch, hold; की (किणा, and after vowels क्किणा) to buy; की with वि (विक्किणा) to sell.

The ending आ in ना or णा is dropped before terminations beginning with vowels, *e. g.* अस्नन्ति, जानन्तु, गण्हिस्सामि, अगण्हि, किणि or अक्किणि etc.

The root ञा has the following additional forms like दा–Future ञस्सामि, ञस्सं; ञस्साम etc. Past अञ्ञासिं; अञ्ञासिम्ह; अञ्ञासि etc.

The Numerals

§ 94. The numerals are as follows :—

Cardinals	*Ordinals*
१ एक one	पठम first
२ द्वि two etc.	दुतिय second etc.
३ ति	ततिय
४ चतु (चतुर्)	चतुत्थ
५ पञ्च	पञ्चम
६ छ (छळ्)	छट्ठ, छट्ठम
७ सत्त	सत्तम
८ अट्ठ	अट्ठम
९ नव	नवम
१० दस	दसम

११ एकादस
१२ द्वादस, बारस
१३ तेरस, तेळस
१४ चतुद्दस, चुद्दस, चोद्दस
१५ पन्नदस, पण्णरस
१६ सोळस
१७ सत्तदस, सत्तरस

Add म to the cardinals for masc and neut ordinals, add ई for fem forms as एकादसमो, एकादसी, एकादसमं (eleventh)

१८ अट्ठाद(र)स
१९ एकूनवीसति, °वीसा
२० वीसति, वीसा
२१ एकवीसति, एक्वीसा
२२ द्वा-बावीसति-वीसा
२३ तेवीसति वीसा
२४ चतुवीसति वीसा
२५ पञ्चवीसति वीसा
२६ छब्बीसति [षड्विंशति] छब्बीसा
२७ सत्तवीसति वीसा
२८ अट्ठवीसति वीसा
२९ एकूनतिंसति तिंसा
३० तिंसति तिंसा
३२ द्व बत्तिंसति तिंसा
४० चत्ताळीसति, चत्ताळीसा
५० पञ्ञासति, पञ्ञासा
६० सट्ठि
७० सत्तति
८० असीति
८२ द्वासीति
९० नवुति
९९ नवनवुति

The ordinals of these numerals are formed by adding म (*m n*) and मी (*f*) to the forms ending in इ, as वीसतिम (*m n*), वीसतिमी (*f*) 'twentieth' etc Or add म to forms ending in आ, after changing आ to अ e g वीसम (*m n*) वीसमी (*f*) Decline the ordinals like बुद्ध *m*, फल *n* and दासी *f*.

§ 95 The declension of the numerals from एक to अट्ठारस is already given (§§ 25, 30, 34, 40, 49, 55). The numerals from एकूनवीसति to नवनवुति are declined in the singular number and feminine gender only, whatever be the gender of the substantive qualified The *case* only

must agree, as चतुचत्ताळीसति ब्राह्मणा, तेतिंसायं इत्थीसु, नवनवुतिया फलेहि etc The ordinals are however treated as ordinary adjectives

§ 96 सत (hundred) and सहस्स (thousand) may either be used in the neuter gender, in the singular number agreeing only in *case* with the qualified substantive or as ordinary adjectives agreeing in all respects, *e g* सत, सता इत्थियो, सतेन कहापणेहि or सतेहि कहापणेहि

For multiples of सत and सहस्स prefix the word indicating the muliplicator and treat the compound as an adjective, as अट्ठसता माणवका (boys, pupils), सतसहस्सानि सुत्तानि etc सत *n* सहस्स *n*, and कोटि *f* (a crore), may also be used as the last members of छट्ठीतप्पुरिस compounds as इत्थिसत, कहापणसतेन, अट्ठ माणवकसतानि, सत सुत्तसहस्सानि etc कोटि *f* (a crore) should be used like वीसति

§ 97 The numerals may also be prefixed to the qualified substantives forming Dvigu compounds, as पंच अंगानि (=पचंगानि) the five limbs, दस सीलानि=दससीलानि the ten commandments etc

A noun in the Dvigu compound is sometimes treated as neuter singular This species is called समाहारद्विगु, as पचन्न अंगान समाहारो=पंचंगं *n*, दसन्नं सीलानं समाहारो=दससीलं Similarly तिलोक तिरतन, चतुसच्च, पचगव, नवसतं etc

§ 98 (*a*) Multiplicative adverbs are formed by adding क्खत्तुं [कृत्व] to the numerals in the sense of so many times, *e g* द्विक्खत्तुं twice, सतक्खत्तुं hundred times etc क्खत्तुं is not added to एक The word for 'once' is सकदा or सकि Mark सकि+एव=सकिदेव [°कृ] *only once*

(*b*) Suffix धा may be used after numerals in the sense of ways, times, fold etc एकधा once, द्विधा in two, of two kinds, तिधा in three ways, of three kinds, in three parts or pieces etc

(*c*) सो [श] is a distributive adverbial suffix, एकसो one by one, सतसो by hundreds, बहुसो in numbers

§ 99 (a) गुण *m* *n* (गुणा *f*) is an adjectival suffix used after numerals Like other adjectives it can be used adverbially by the addition of म्, e g दसगुण tenfold तिगुण, चतुग्गुण etc

(b) A person's age is expressed by using a Bahubbihi compound e g चत्तारि वस्सानि यस्स सो = चतुवस्सिको *m* four years old, चतुवस्सिका *f* सत्तमासिको *m* seven months old सतवस्सिका *f* hundred years old

(c) मत्त [मात्र] is added in the sense of 'only' 'as many as' to numerals, turning them into adjectives, e g चतुमत्ता खत्तिया only four khattiyas दसमत्तासु तारकासु in as many as ten stars, etc

(d) Any number plus onehalf is expressed by prefixing अड्ढ to the consecutive higher number —

अड्ढतेरस is twelve and a half अड्ढद्वादस is $11\frac{1}{2}$ अड्ढसत is $99\frac{1}{2}$

But दियड्ढ अड्ढतिय and अड्ढड्ढ respectively stand for $1\frac{1}{2}$, $2\frac{1}{2}$ and $3\frac{1}{2}$ Compare the corresponding Indian terms

(e) A numeral is repeated to give it the distributive sense, as एकेक (each one), मासस्मि तिंसतिंस (30 each), दिवसा द्वेत्ति, पञ्चपञ्च कोट्ठासे कत्वा dividing into five parts each etc

☞ Compare Dr Bhandarkar s second book of Sanskrit, lesson 17, for the etymology of the numerals which has been avoided here for want of space

WORDS सद्दा

अनभिसित्त [अन् + अभिषिक्त] *adj* un crowned
रज्ज कारय to rule the kingdom
रज्जाभिसेक [राज्याभिषेक] *m* coronation
अनोतत्त *n* *name of a lake*
दह [ह्रद] *m* a lake
काज *m* a carrying pole, 'pingo
अग्गा [अग्र] *f* chief
भुज *7th c* with परि to enjoy, to use
ठत्वा (*gerund* of ठा तिट्ठ), having lived

कुसिनारा *f*, विदिसा *f* *names of towns*

वेसाखपुण्णमा [वैशाखपौर्णिमा] the full moon day of the month Vaishākha

निब्बुत [निर्वृत] *p p* entered Nirvāna

पामोक्ख *adj* eminent, principal

गम with स + आ to assemble

त्रिपिटक *n* *name of the Pali canon*

जातक *n* a birth story of Buddha

ली *4th c* with नि to perch, to lie

अन्त *m* is added to some nouns without affecting their sense like क, सुत्तमेव सुत्तन्तो

सयुत्तसङ्गह *m*, दीघनिकाय *m*, सुत्तनिपात *m* *names of books*

वेरभय *m pl* enmity and fear

सम *caus* to pacify, to calm

ओरसपुत्तभाव [औरसपुत्र°] *m* the position of a true son

अनत्थपदसंहित *adj* full of meaningless words

गाथापद *n* a word from a stanza

सेय्यो [श्रेय] *ind* better

सम *4th c* with उप to be pacified, calmed

पुनप्पुन [पुन पुन] *ind* again and again

अह [अहन्] *n* a day

भव *m* existence (in different worlds)

वग्ग [वर्ग] *m* a volume, a part

जीविता ओ (वा) रापय to slay, to deprive of life

पद *n* the letter

अत्थ [अर्थ] *m* the meaning

निक्ख [निष्क] *m* a gold coin

आपणिक *m* a shopkeeper

गाहक [ग्रा°] *m* a customer

काम *m* a passion

दळ्ह [दृढम्] *ind* firmly

अळ *m* a claw

A १ सत्तमे दिवसे भगवा अड्ढतेळसहि भिक्खुसतेहि सह राजगहं पाविसि। २ असोको चत्तारि वस्सानि अनभिसित्तोऽव रज्जं कारेसि, चतुन्नं वस्सानं अच्चयेन पञ्चमे च वस्से रज्जाभिसेकं पापुणि। ३ तदा तथागतस्स निब्बाणतो द्विन्नं वस्ससतानं उपरि अट्ठारसमं वस्सं अहोसि। ४ असोकस्स अत्थाय अनोतत्तदहतो अट्ठहि काजेहि सोळस पानीयघटे दिवसे दिवसे देवता आहरन्ति। ६ द्वे घटे अग्गमहेसिया अदासि चत्तारो च अत्तना परिभुञ्जि। ६ भगवा चतुरासीतिं वस्सानि ठत्वा कुसिनाराय वेसाखपुण्णमाय निब्बुतो। ७ तम्हि समये सत्त सतसहस्सानि पामोक्खभिक्खवो तत्थ समागमिंसु। ८ तिपिटकस्मिं पञ्च जातकसतानि चतुचत्ताळीसा च जातकानि सन्ति।

९ एकेकस्मिं रुक्खे पञ्ञासति पञ्ञासति सकुणाऽसि घीसतिया रुक्खेसु सकुणसहस्सं निलीयि ।

१० सत्त सुत्तसहस्सानि सत्त सुत्तसतानि च ।
द्वासट्ठि चेव सुत्तन्ता एसो संयुत्तसङ्गहो ॥
११ वेरभयानि समयते करोति नाथस्स ओरसपुत्तभावं ।
अञ्ञेच-अनेकसते आनिसंसे ददाति आणमिदं ॥
१२ सहस्समपि चे गाथा अनत्थपदसंहिता ।
एकं गाथापदं सेय्यो यं सुत्वा उपसम्मति ॥
१३ पुञ्ञं चे पुरिसो कयिरा, कयिराथेतं पुनप्पुनं ॥

१४ *Name and dissolve the compounds* —सत्ताहं, द्विरत्तं, तिभवा, चतुद्दिसा, पञ्चिन्द्रियानि, चतुस्सतानि, अट्ठसतेहि and दसबलानि

B 1 The doctor asked (आह) me, "Take this medicine for forty-two days"* 2 I learned thirteen suttas of the Dighanikāya, three vaggas of the Suttanipāta and sixtyfive Jātakas under (सन्तिके) my teacher 3 There are three vaggas in the Dighanikāya which contain (= in which are) thirty four suttas 4 The rich merchant had got eightyfour crores of wealth and ten thousand cows 5 Asoka returned to Pātaliputra and slew his ninety-nine brothers saving alive (ठपेत्वा) only one 6 Preach me the Doctrine, I shall know the letter and the meaning 7 The merchant sells seventyone horses for seventy thousand nikkhas 8 The shopkeeper measures the oil and ghee and sells them to the customers 9 (One) should know the four Truths, should perform (कर) merits and conquer one's passions 10 I shall catch (गह) you firmly by my claws and slay you

Express in Pāli in all the possible ways —For sixteen kahāpaṇas (*Instr*), Fourteen years old (*in n.f.*), Six hundred men Nineteen and a half, After fortyfive years Eightyfour cities, With ninetyfive ships, The twelfth day, Seventeen times, In twenty pieces

* Duration of time is denoted by the accusative case

LESSON XXI (एकवीसतिमो पाठो)

The Participles

§ 100 The participles are either verbal adjectives agreeing with the qualified nouns in gender, number and case, or indeclinables Out of the former class we have already gone through the present participles (XVIII)

[The future participle, which is not common, is formed by inserting इस्स between the base and the termination अन्त or मान of the pres part *e g* पच + इस्स + अन्त = पचिस्सन्त who will be cooking, गच्छ + इस्स + अन्ती *f* गच्छिस्सन्ती who will be going, भविस्सन्त future etc]

§ 101 The declinable past passive participle is more commonly called as the past participle It is formed by adding त or इत to the root, but the Pāli past participles are all taken from the Sanskrit forms directly with modifications The student must learn them from his reading of literature but a few are given here

(*a*) The roots of the 10th conj , causals, and a few polysyllabic roots form their p p s by suffixing इत, *e g* चुर-चोरित, stolen, हर (*caus*) हारापित caused to be carried, गरह-गरहित, तप (*caus*)-तापित याचित, कीलित etc

(*b*) Past p s of roots ending in आ are irregular, as गा to sing गीत, ठा ठित, दा-दिन्न, पा पीत या-यात, वा to blow-वात, हा-हीन Those of roots ending in इ or उ (short or long) are formed by adding त directly, as भू-भूत, इ-इत, सु सुत, चि-चित Exception खी खीण, wasted away

(*c*) In the case of some roots ending in स, छ and ज, the final consonants of the roots and the त together become ट्ठ, *e g* दिस-दिट्ठ, दुस-दुट्ठ, हस-हट्ठ, पुच्छ-पुट्ठ यज-यिट्ठ

(*d*) Some roots ending in म, न and र, drop their final letters before त, *e g* गम-गत, रम-रत, मन-मत, हन-हत, कर-कत,

मा-मत्त Exceptions —सस-सन्न, क्रम-क्रान्त, निर्गम निर्गन्त, जम-जात, घर-चिण्ण, जर-जिण्ण

(e) Roots ending in द् and प respectively form their pp by changing the द to न and प to त e g छद्-छन्न, भिद्-भिन्न, छिद्-छिन्न, गुप-गुप्त, सुप-सुप्त

The past participles are used as adjectives and are declined like बुद्ध m, फल n and कन्या f e g. चोरिता हारो a stolen necklace, जिण्णं पण्णं a withered leaf, ञाता पटिपदा the known path

§ 102 The potential passive participles are declinable in the same way as the above They are formed by adding तब्ब, इतब्ब, अनीय or य to the roots

(a) Roots of the 1st, 4th, 6th, 7th and 9th conjugations, दा (3rd c) and हु (3rd c) generally take इतब्ब after their bases —पचितब्ब fit to be cooked विज्झितब्ब fit to be or about to be pierced, सिब्बितब्ब, छिन्दितब्ब, गण्हितब्ब (Fem °तब्बा)

तब्ब is directly added after दा and after ए of the 10th c and ए or आपे of the causal, e g दातब्ब, कथेतब्ब But after अय and आपय add इतब्ब as कथयितब्ब So पचितब्ब, पाचयि-पाचापयितब्ब fit to be got cooked

These forms also must be picked up while reading

(b) अनीय (f अनीया) is a strong termination added directly to the roots, before which the penultimate short and the final vowel take their guna e g गम-गमनीय (f गमनीया) fit to be gone to छेदनीय, भवनीय, भोजनीय an eatable etc

(c) Sometimes य and rarely तेय्य are added to roots to form the pot pass participles The य is added directly, as ञा-ञेय्य which is to be known पा पेय्य, वद्-वज्ज, लभ-लब्भ, भिद् भिज्ज, खाद-खज्ज, ञा ञातेय्य etc

§ 103 The Infinitive of Purpose is indeclinable It is formed by adding तुं to the root, before which the

root undergoes the same changes as before तब्ब, as पचितुं to cook (for the purpose of cooking), विज्झितुं to pierce, खिपितुं कथेतुं, कथयितुं, हारापे-पयितुं etc

[तवे and ताये are Vedic terminations of the infinitive सातवे, सोताये, दातवे etc They should be recognised]

§ 104 The Gerund (also called the Indeclinable Past Participle) is formed by adding त्वा to the root, before which the root undergoes the same changes as before तब्ब, e g पचित्वा having cooked, विज्झित्वा after piercing, खिपित्वा, कथेत्वा, कथयित्वा, हारापे पयित्वा etc

(*a*) य optionally takes the place of त्वा, generally in cases where an upasagga is prefixed to the root, as उपट्ठहित्वा or उपट्ठाय having attended अनुभवित्वा or अनुभूय; उपेत्वा or उपेच्च [उपेय] having approached (from उप + इ), अभिभुय्य etc

[(*b*) त्वान and तून (from Vedic absolutive त्वाय) are obsolete terminations of the gerunds, especially used in poetry, सुत्वान, सोतून from सु]

§ 105 **Table of Participles**

Conj	*Root*	*Past p*	*Pot p p*	*Infin*	*Gerund*
1	गम	गत	गन्तब्ब / गमनीय, / गम्म	गन्तुं / गन्तवे / गन्ताये	गन्त्वा / गन्त्वान
2	अस	Nil	Nil	Nil	Nil
2	हु	Nil	होतब्ब	हातुं	हुत्वा / हुत्वान
3	दा	दिन्न	दातब्ब / देय्य	दातुं / दातवे	दत्वा / दत्वान
5	प + आप	पत्त	पत्तब्ब / पापुणितब्ब	पत्तुं / पापुणितुं	पत्वा-न / पापुणित्वा-न
5	हि	हित	हिणितब्ब	हिणितुं	हिणित्वा-न
5	सु	सुत	सुणि सोतब्ब / सवणीय	सोतुं सुणितुं / सोतवे, सोताये	सुत्वा-न / सुणित्वा-न
5	सक	Nil	सक्कुणितब्ब, / सक्क	सक्कुणितुं	सक्कुणित्वा

8	कर	कत	कातव्व, कत्तव्व, करणीय	कातु, करितुं	कत्था, कत्थान, करित्वान्न
8	तन	तत	तनितव्व	तनितुं	तनित्वान्न
9	गह	गहित	गण्हितव्व-गहेतव्व, गय्ह	गण्हितु, गहेतु	गण्हित्वान्न, गहेत्वान्न
9	चि	चित	चिनितव्व	चिनितु	चिनित्वान्न
9	जि	जित	जिनितव्व, जेतव्व, जेय्य	जेतुं जेतवे, जेताये	जिनित्वान्न, जेत्वान्न

सु (*5th c*) and other roots of 9th c like चि

WORDS सद्दा

उसुकार [इषु°] *m* a maker of arrows　　[shoot
विद्द *p p of* विध to pierce,
दिट्ठ [दृष्ट] *p p of* दिस to see
महातिस्स *m name of a man*
चेतियङ्गण *n* (चेतिय a temple अङ्गण a courtyard) the courtyard of a temple
चन्दालोक [चन्द्रा°] *m* moonlight
चेतियाभिमुख *adj* turned towards the temple
ठा with पति to stand firmly
रुचि *f* liking
लभ *1st c* to be allowed
दा *3rd c* to allow
अन्तेवासी [°सिन्] *m* a pupil
कालस्सेव *ind* early
उपाहना [उपानह्] *f* a shoe, a sandal
मुच with ओ to put off
दन्तकट्ठ *n* toothpick
देस [देश] *m* a place
उक्लाप *adj* dirty
मज्ज *1st c* with सं to sweep
पटिसोतं [प्रतिस्रोतस्] *ind* against the current
वीथि *f* a road, a street
चर *1st c* with आ to cover
महाजन *m* a large company
वु *5th c* w परि to surround
आरद्ध [आरब्ध] *p p of* रभ with आ to begin
सत्थवाह [सार्थ°] *m* a caravan
तिण्ण *p p of* तीर to cross, to swim
भण्ड [भाण्ड] *n* wares, goods
किच्छ [कृच्छ्र] *n* a difficulty
पण्डव *m name of a hill*
विद *caus* with पटि to inform
सम *adj* equal
लद्धा *ger of* लभ to get
विजित *p p* conquered
पहाय *ger of* हा with प to abandon
पच्छिम [पश्चिम] *adj* western.
सरज *adj* dusty
वात *m* the wind
वा *4th c* to blow,

थक *10th c* to close
वातपान *m* a window
कोट्ठक [कोष्ठ] *m* a store house
उपोसथ [उपवसथ] *m* a fast
अय्य *m voc s* O sir
मुच *caus* (मोचय) to release
रट्ठवासी (राष्ट्रवासिन्) *m* a resident (*of a nation*)
पुट्ठ *p p of* पुस to feed
असित, खादित *p p* eaten
दुद्ध (दुग्ध) *p p* milked
पहित *p p* of प + हि sent
गिलान (ग्लान) *adj* sick
अच्छिन्न *p p* [आ + छिद] wrested

A १ उसुकारेन कतेन सरेन मया विद्धो मिगो तावदेव जीवितक्खयं पत्तो। २ य य अत्तना कत वा दिट्ठ वा सुत वा सब्ब त आचरियस्स आरोचेतब्ब। ३ महातिस्सत्थेरो सायं चेतियङ्गण गन्त्वा चन्दालोकं दिस्वा चेतियाभिमुखो हुत्वा पीतिं उप्पादेत्वा आकासे उप्पतित्वा महाचेतिये पतिट्ठासि। ४ अह अत्तनो रुचिया विहार वा गन्तु धम्म सोतु दान वा दातु न लभामि। ५ इमस्स दारकस्स कत्थचि गन्तु मा देथ। ६ अन्तेवासिना कालस्सेव उट्ठाय उपाहना ओमुञ्चित्वा आचरियस्स दन्तकट्ठ दातब्ब, आसनञ्च पञ्ञापेतब्ब। ७. यत्थ सो देसो उक्लापो होति सम्मज्जितब्बो। ८ सचाह अज्ज बुद्धो भवितु सक्खिस्सामि अय पाति पटिसोत गच्छतु। ९ सेट्ठिनो पुत्तो वीथिं आवरित्वा मण्डप कारापेत्वा महाजनेन परिवुतो सुर पातु आरद्धो। १० सत्थवाहेहि अनेके मग्गा चिण्णा, बहुयो नदियो तिण्णा, नानादेसा दिट्ठा, अनेकानि भण्डानि कीतानि, अनेकानि च विक्कीतानि अनुभूतानि। ११ सो मुनि पिण्डाय चरित्वा नगरा निक्खम्म पण्डव उपगतोऽति दिस्वान दूतो आगन्त्वा राजिनो पटिवेदयि। १२ सेट्ठे समे सेवितब्बे सहाये अलद्धा राजाऽव विजित रट्ठ पहाय एको चरे। १३ रञ्ञा अच्छरिय दिस्वा पुत्तो वन्दितो। १४ आदासो भूमियं पतितो भिन्नो च। १५ पापका मित्ता न भजितब्बा, मिच्छा वाचा न वचनीया, मज्ज न पेय्य, पाणातिपातो च न कातब्बो॥

B (*Use participles for the words in italics*) 1 I shall not be allowed *to renunciate* by my parents 2 Whatever (य किञ्चि) *is thought* by the mind *should be spoken out* by the tongue (वाचा) 3 If the western dusty winds blow, the western windows *should be closed* 4 If the store

house be dirty, it *should be swept* 5 Charities *should be given*, commandments *should be observed* (रक्ख pot p p) and fast *should be kept* (चर pot p p) 6 The crane *catching* the fish, *carrying* it to the great lake, *tearing* it *down* and *taking* its life, ate it 7 Some boys *went* to a garden *to steal* fruit, but the gardener *came* and *beat* them 8 The boys said, "O sir, do not beat us, not a single fruit *has been stolen* by us" 9 It is not proper *to insult* a good man and not possible *to insult* a wicked man 10 They *having approached* the king prayed him *to release* the deer 11 So long as the peacock *had* not *been seen* (Loc abs) by the residents, the crow *was fed* by them 12 The grass *is eaten* and the water *is drunk* by the cows 13 The cows *have been milked* and *sent* to the pasture 14 The sick monks *should attend upon* one another 15 Our army has been *wrested*, our country *conquered* and my parents *have been killed* by you

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LESSON XXII (बावीसतिमो पाठो)

§ 106 Irregularities in Declension

(*a*) A few masculine nouns have irregular forms, which are noted below —

[illegible] termination of the Nom sing [illegible] nouns
en [illegible] नण्गुरुदे
यर [illegible]

The Nom [illegible] of गरु (a parent, an elderly person) is गरु, गरवो and गरुनो, and of जन्तु (a creature) is जन्तु, जन्तवो, जन्तुयो and जन्तुनो Otherwise the nouns are declined like भिक्खु

The noun भिक्खु has the irregular form भिक्खवे in the Voc Plural

The Voc Sing of कत्तु (a doer) is कत्ता or कत्ते, and that of रत्तु (a charioteer, doorkeeper) is रत्ता or रत्ते These nouns are declined like सत्थु except in this case

(*b*) The feminine noun रत्ति has some irregular forms in addition to the regular ones —

Nom Acc Voc Plural रत्ती, रत्तियो, रत्यो, रच्चो

Inst Dat Abl Gen Sing रत्तिया, रत्या, रच्चा

Loc Sing रत्तिया, रत्या, रच्चा, रत्तिय, रत्यं, रच्च and रत्तो

The irregular forms are from Sanskrit रत्तो is from the familiar रात्रौ Decline रत्ति like भूमि Similarly नदी, which is declined like दासी, has the following —

Nom Ac Voc Plural नदी नदियो, नज्जो [नद्य]

Inst Dat Abl Gen Sing नदिया, नज्जा [नद्या]

Loc Sing नदिया, नज्जा, नदिय, नज्जं [नद्याम्]

Similarly जाति (birth, caste) has जच्चो in addition to जातियो जच्चा in addition to जातिया and जच्च to जातिय Decline जाति otherwise like भूमि

(*c*) The neuter noun कम्म (karma, deeds) has a few irregular forms in the singular number, which are noted below —

Inst कम्मेन, कम्मना, कम्मुना [कर्मणा]

Dat Gen कम्मस्स, कम्मुनो [कर्मण]

Abl कम्मस्सा, कम्मम्हा, कम्मुना

Loc कम्मे, कम्मस्मि, कम्मम्हि, कम्मनि [कर्मणि]

§ 107 Some Obsolete Verbal Forms

से (Vedic) is often added to 1st person plural forms of verbs, *e g* द्वे मे गोणा महाराज येहि खेत्तं कसामसे, अकरम्हसे ते किच्च य बल अहुवम्हसे

अरे (Vedic) is often substituted for अन्ति or अन्ते, *e g* नहि एते एत्तका एव बुद्धधम्मा भविस्सरे, सोतानं सवर भूमि, पञ्ञायेते पिथीयरे.

एमु is often substituted for एय्याम (Pot 1st Plu) *e g* कथं जानमु त मय? वसेमु तव सन्तिके

☞ These forms are confined to poetry and are rare in prose

The Sandhi

§ 108 The Pāli language is not very rigorous in the observance of the Sandhi The final vowel of a word in a sentence is as often combined with the initial vowel of the following word in the sentence as not When a vowel is followed by another, (*a*) the two combine with each other, (*b*) sometimes the first is dropped, or (*c*) sometimes the latter is dropped

(*a*) In combination, if a vowel is followed by the same vowel, the same vowel lengthened is substituted for both together, न + अहोसि = नाहोसि, च + अपि = चापि, न + अत्थि = नत्थि (§ 6), अथ + अस्स = अथस्स, च + आदाय = चादाय

(*b*) Dropping of the first vowel is called पुब्बलोप *e g* अथ + एको = अथेको, तत्थ + एव = तत्थेव, एकेन + उपायेन = एकेनु०, अपि + एते = अपेते

(*c*) Dropping of the second vowel is called परलोप *e g* इदानि + अस्स = इदानिऽस्स, को + असि = कोऽसि, यो + इध = योऽध The sign ऽ (अवग्गह) representing the dropped vowel is optional In Roman and Sinhalese characters a comma (,) is put for an avaggaha

Initial अ preceded by ए or ओ of the preceding word is often dropped *e g* देवोम्हि

(*d*) इ in इति is dropped and the preceding vowel if short is made long, गच्छामाऽति, नत्थीऽति, साधूऽति अ in अपि is dropped after a niggahita, as अहंऽपि or अहम्पि Recognise the following irregular Sandhis —

सचे + अयं = सचायं, सचाहं सो + अहं = स्वाहं, स्वाहं, स्वायं, मे + अहं = म्याहं, म्याहं, के + अस्स = क्यस्स etc

§ 109 If इ, ई, उ, ऊ, ए and ओ are followed by dissimilar vowels, the former are changed respectively to य्, य्, व्, व्, अय् and अव् But if the ए and ओ are substituted for Sanskrit ऐ, औ, they become आय् and आव् If अ or आ

are followed by इ, ई उ, ऊ, ए, or ओ, the resultant is ए, ए, आ, ओ, ए or आ respectively This rule holds good in case when terminations or suffixes are added to substantives or verbs, when prefixes are prefixed to them, or when two or more substantives are compounded together This rule has been dealt with already

§ 110 इ and यि, उ and वु, ए and ये, ओ and वो are often interchanged , न इमस्स or न यिमस्स , मा एवं or मा येवं , उड्डाति or वुड्डाति, आरोपेति or वारोपेति

§ 111 A niggahita followed by a consonant is optionally changed to the nasal of the class by which it is followed when a niggahita is followed by य् or ह्, it is optionally changed to ञ् Niggahita + य=ञ्ञ e g तं + येव = तं येव or तञ्ञेव, तस्मिं + येव = तस्मिं येव or तस्मिञ्ञेव, संयुत or सञ्ञुत, अंकेन or अङ्केन, अयं च or अयञ्च संड or सण्ड; गंथ or गन्थ चंपक or चम्पक

Suffixes

§ 112 Suffix अ is added to roots to form nouns This suffix causes vuddhi of the vowel of the root पच-पाक* (cooking) , भज-भाग* (division) युज-योग* (joining) The nouns thus formed are all masculine

अक (*fem* इका) is added to roots to denote the doer of the action like तु (§ 72) from roots कर, दा, सेव etc we get कारक, दायक, सेवक (*fem* कारिका, दायिका सेविका) etc

अन (*neuter*) forms derivative nouns and adjectives पच पचन cooking, ठा-ठान a place, घुस-घोसन sounding कुध-कोधन angry अन is often replaced by अना (*f*) as in सेवना, कारणा agony, torture, etc

आवी [आविन्] (*fem* आविनी) forms active participles from past pass participles , भुत्त-भुत्तावी (*f* भुत्ताविनी) who has eaten गतावी etc It shows possession like वन्त (§ 77) as मेधावी intelligent from मेधा

* The change of च, ज to क, ग is acc to rule of Skt grammar

इत forms adjectives from nouns, सुख-सुखित happy; दुक्खित, तारकित starry etc

इय (see § 44–45).

ऊ (see § 51).

अन्त and क (तद्धेय) are often added to nouns without meaning— कम्ममेव कम्मन्तो, पुत्तो एव पुत्तको, नवो एव नवको etc

क is used also as a diminutive suffix बाल-बालक a little child, पोत-पोतक, *fem* बालिका, पोतिका सु *m n* त्ती *f* (see §72)

ता *f*, त, भाव *m*, य *n* form abstract nouns from adjectives and nouns, *e g* सुरता, बुद्धत्त n गहितभाव *m* the state of having been taken मतता *f*, मतत्त *n*, मतभाव *m* the state of being dead, अलस-आलस्य *n* laziness, पण्डित-पण्डिच्च *n*

This य often gives place to एय्य *e g* अल्स-आल्सेय्य *n*, सपति-सापतेय्य *n* (one's own property), सुचि-सोचेय्य *n*

तर and तम are added to adjectives to denote the comparative and superlative degree respectively सुचितर *m n* purer, सुचितमा *f* purest, सुन्दरतरा *f*, पापतम *m n* most evil

तो [त] is a suffix added to nouns in stead of a termination of the ablative case, (than, from) *e g* अरञ्ञतो, बाराणसितो (a long vowel is shortened before तो) मनुस्सतो etc

☞ Other suffixes are not very common in Pāli, but the readymade derivatives in Sanskrit are used in Pāli with modification (Lesson II), which can be easily recognised.

WORDS सद्दा

गहट्ठानिक [पुरस्थानिक] *adj* in the place of the parents

महोघ [महौघ] *m* a great flood.

सुत्त *p p of* सुप to sleep

आदाय *gerund of* दा with आ to take.

ब्यासत्तमनस [व्यासक्तमनस्] *adj*, with distracted mind

मच्चु [मृत्यु] *m* Death

मिगराज [मृ°] *m* Lord of the beasts

असञ्ञत(संयत)*adj* unrestrained

पापधम्म evil-minded

पद with उप to arrive at

धर *causal* with नि to take care of

स [स्व] *adj* one's own
कोसलराजा *m* king of the Kosala country
सुप्पबुद्धं *ind* wide awake
बुध with प to be awakened, to be alert
गोतमसावक [°श्रा°] *m* a pupil of Gotama
दिवा *ind* by day
बुद्धगत *adj* fixed upon the Buddha
उपसम्पदा *f* acquisition
परियोदपन *n* purification
अतीव दुग्गत *adj* reduced to abject poverty
काल कर to die
सम्पत्ति *f* property
खीण, नट्ठ [नष्ट] *p p* lost
अय्यका *f* grandmother
जीव *1st c* to be left (alive)
जीविक कप्प to gain one's living
भति [भृति] *f* hire
पत्त *n*, पाति *f* a vessel, a pot
गहपति *m* the head of the houses
मलग्गहीत *adj* covered with dirt
दीघरत्त *ind* for a long time
निक्खित्त *p p* of नि + खिप, lain
उपेक्खित *p p* neglected
निरपकार *adj* useless
भाजन *n* a pan
नामगहणदिवस *m* naming day
अपरभागे later on
अनुपुब्बेन gradually
वयप्पत्त [वय प्राप्त] *adj* who has come of age
महाराज *m* His Majesty

A ये सन्ति गरुनो गरुट्ठानिका वा आचरिया, तेसु विहारे आगच्छन्तेसु सब्बेहि, भिक्खवे, तुम्हेहि उट्ठितब्ब। २ "रथ योजेहि भो खत्ते रत्तिंयेव नज्जा पार गमिस्सामा" इति राजा आह। ३ यथा रत्तो महोघो सुत्त गाम आदाय गच्छति तथा ब्यासत्तमनसे जन्तुयो मच्चु आदाय गच्छति। ४ मिगराज, नमो त्यत्थु, अपि किञ्चि मस लभामसे?। ५ बहवो असञ्ञता पापधम्मा पापेहि कम्मेहि निरय उपपज्जरे।

६ न जच्चा वसलो होति, न जच्चा होति ब्राह्मणो।
कम्मुना वसलो होति, कम्मुना होति ब्राह्मणो॥

७ बालो अत्तनो कम्मन्ते न विचारेति, पण्डितो पन से कम्मनि रतो होति। ८ कोऽसि त्व। दीघायुस्स एवाह कोसलरञ्ञो पुत्तो, तञ्ञेव मारेतु अग्गागतो।

९ सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका।
येस दिवा च रत्ता च निच्च बुद्धगता सति॥

१० सब्बपापस्साकरण । कुसलस्सूपसम्पदा ॥
सचित्तपरियोदपन । एत बुद्धान सासन ॥

Dissolve the following sandhis —(पुब्बलोप)-पञ्ञिन्द्रिय, तीणिमानि, नो हेत, मातुपट्ठान, समेतायस्मा, अभिभायतन, धन ममत्थि, सब्बेव, असन्तेत्थ, (परलोप) यस्सऽदानि, सञ्ञाऽति, छायाऽव, इतिऽपि, अस्समणोऽसि, अकतञ्ञूऽसि, आकासेऽव, चत्तारोऽमे, कथाऽव का, पातोऽव, (सन्धि) बुद्धानुस्सति, यानीध, मधूदक, चिनेरितनयो, चन्दोदये, नोपेति, यथोदक, व्याकासि, अन्वड्ढमास, उदकोमि

B 1 Now (अथ) in that city (there) was a wealthy family reduced to abject poverty 2 All the sons and brothers in the family had died, and all its property had been lost 3 Only one girl and her grandmother were left, and those two gained their living by serving others for hire 4 There was indeed in the house the vessel of gold out of which the head of the house used to eat* in the days of its prosperity 5 But it was covered with dirt and had long lain neglected and unused among the pots and pans 6 And they did not even know that it was of gold 7 Once upon a time Bodhisatta was born in the womb of the chief queen of Brahmadatta 8 (They) made Padumakumara as his name on the naming day 9 Later on six brothers were born to him 10 Gradually they came of age and became companions of His Majesty

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LESSON XXIII (तेवीसतिमो पाठो)

Compounds समासा

§ 112 Two or more words are often joined together and form a grammatical unit The case—endings or inflec-

* Habitual Past tense is expressed by using mere present tense

tions of the words except the last one are dropped, and the last word is regarded as the principal member (पद) of the compound (समास)

§ 113 *The Dvanda* Two or more nouns joined by and (च) may be put together without the intermediate conjunction, the compound thus formed is called the द्वन्द or द्वन्द्व which is always plural and takes the gender of the final member, as—

दासी च दासा च इति=दासीदासा (*m pla*)

नरा च नारियो च इति=नरनारियो (*f pla*)

अम्बा च लबुजानि च इति=अम्बलबुजानि (*n pla*) mangoes and labuja fruit

A समाहार द्वन्द involves a complex idea and is always neuter singular as—

दासी च दासा च तेसं समाहारो इति=दासीदास (*n sing*)

नरा च नारियो च तेस समाहारो इति=नरनारि (*n sing*)

Similarly अम्बलबुजं, मुखनासिकं, जरामरण etc

§ 114 Two substantives (nouns or adjectives) in apposition to each other may form कम्मधारय compound It has two varieties —

(1) An adjective and its qualified noun, as उत्तमं अङ्गं इति=उत्तमङ्गं (*n sing*) the head

महन्तो पुरिसो इति=महापुरिसो (*m sing*)

महन्तियो नदियो इति=महानदियो (*f pla*)

नीलं उप्पलं इति=नीलुप्पल (*n sing*) a blue lotus

(2) Two nouns or two adjectives in apposition, as—

बुद्धघोसो एव आचरियो इति=बुद्धघोसाचरियो

महाकस्सपो एव थेरो इति=महाकस्सपत्थेरो

गङ्गा एव नदी इति=गङ्गानदी

सीतं च तं उण्हं च इति=सीतुण्हं (two adjectives connected by च, *not* nouns) hot and cold

अन्धो च सो बधिरो च इति=अन्धबधिरो

Similarly मच्चुराजा, मगपदं, पञ्ञाबलं, कलाकतं etc. मुखं चन्दो इव इति मुखचन्दो moon (in the form of) the face.

Similarly पञ्ञासुरियो, सुगतसीहो, कामोघो etc.

☞ दिगु is a variety of कम्मधारय for which see § 97.

§ 115. If two substantives are related to each other by some oblique (except the Nom. and Voc.) case, one in the oblique case is put first shorn of its case-ending and the other is suffixed to it to form a तप्पुरिस [तत्पुरुष] compound, the gender and number of the whole compound are determined by the last member.

दुतियातप्पुरिस occurs when the preceding member accusatively depends on the last.

अरञ्ञं गतो इति = अरञ्ञगतो.

Similarly सुखप्पत्तो, धम्मनिस्सितो, रज्जाधिट्ठितो etc.

ततियातप्पुरिस—

मातरा सदिसो इति = मातुसदिसो.

Similarly बुद्धभासितं, विञ्ञुगरहितो, जघन्ना etc.

चतुत्थीतप्पुरिस—

निवापाय तिणं इति = निवापतिणं grass for fodder.

Similarly सङ्घभत्तं, सङ्घदेय्यं, राजारहं etc.

पञ्चमीतप्पुरिस—

मज्जपाना विरति इति = मज्जपानविरति

Similarly नगरनिग्गतो, रुक्खपतितो, चोरभयं etc.

छट्ठीतप्पुरिस—

रञ्ञो पुरिसो इति = राजपुरिसो a royal servant.

Similarly राजकञ्ञा, धञ्ञरासि, नदीतीरं, नरुत्तमो etc.

सत्तमीतप्पुरिस—

अरञ्ञे वासो इति = अरञ्ञवासो.

Similarly अस्सनिपुणो, धम्मरतो, घरावासो etc.

☞ कम्मधारय is practically पठमातप्पुरिस. In rare cases the principal member of a तप्पुरिस is placed first, as हंसानं राजा इति = राजहंसो the swan.

§ 116 अलुत्ततप्पुरिस is a variety of the tappurisa compound in which the first member retains its case-ending, e g

पभं करोति इति=पभङ्करो the sun

अन्ते वसति इति=अन्तेवासी a pupil

Similarly पुब्बङ्गमो, उरसिलोमा, कुतोजो, परस्सपदं etc

§ 117 उपपदतप्पुरिस is a variety of the tappurisa in which the last member is a verbal derivative which cannot be used independently except in the compound, e g

कुम्भं करोति इति=कुम्भकारो (कारो cannot be used independently, कुम्भकारको is कुम्भस्स कारको, छट्ठीत)

ब्रह्मं चरति इति=ब्रह्मचारी a celibate

धम्मं जानाति इति=धम्मञ्ञू (see § 51)

उरेन गच्छति इति=उरगो a serpent

धनं ददाति इति=धनदो God Kuvera

अत्तस्मा जाता इति=अत्तजा a daughter

नावायं तिट्ठति इति=नावट्ठं stored in the boat

Similarly सयम्भू, लोकहितदो, कूलपगो, अद्धगू, अण्डजो, पङ्कजं मारजि, पादपो, गोपो, आकासट्ठो, कामददो etc

§ 118 When two or more substantives are compounded together to denote or describe *something else*, the compound is called बहुब्बीहि It is generally adjectival in its nature and consequently it agrees in gender, number and case with the qualified noun An adjective and a noun are compounded to describe another noun —

छिन्ना हत्थो यस्स सो=छिन्नहत्थो whose hand is cut (पुरिसो a man etc) Similarly अलगत्तो, नीलनेत्ता etc

लोहितेन मक्खितं (तप्पुरिस) मुखं यस्स सो=लोहितमक्खितमुखो (साहो) Fem यस्सा स्सा मुखा (सीही)

Two nouns in apposition describe a third object :

पञ्ञा एव बलं यस्स सो = पञ्ञाबलो (भिक्खु).

सीलं एव धनं यस्सा सा = सीलधना (इत्थी).

Two nouns connected by an oblique case denoting a third object :

दण्डो हत्थे यस्स सो = दण्डहत्थो (मनुस्सो)

उप्पलं हत्थे यस्सा सा = उप्पलहत्था (इत्थी).

(a) If the last member of a masculine or neuter बहुब्बीहि compound ends in इ, ई, उ, or ऊ, the letter क is often added to it. e. g. बहुयो नदियो यस्मिं सो = बहुनदिको (देसो) Similarly बहुकत्तुको (आवासो), वामनकधातुको (of a stunted nature इत्थी), नानाइत्थिकं (वनं) etc

§119. When a term connecting the different members of a कम्मधारय or तप्पुरिस compound is dropped, it is called a मज्झिमपदलोपी compound e g.

गन्धेन मिस्सितं तेलं इति = गन्धतेलं oil mixed with scents.

पिट्ठिया उग्गतो पासाणो = पिट्ठिपासाणो a rock rising above the level.

§120. When the first member of a compound is an indeclinable and the second a noun, and the whole compound an adverb, it is called an अब्ययीभाव compound. It is in some oblique case according to the meaning, in the singular number and is not declinable. Its solution is arbitrary, as,

रथस्स पच्छा = अनुरथं after a chariot.

जीवं अनतिक्कम्म or याव जीवो ताव = यावजीवं as long as life (lasts).

यथा कम्मं तथा or कम्मं अनतिक्कम्म = यथाकम्मं according to deeds.

अहे अहे = पच्चहं every day.

Similarly अनुवात, पटिवातं, पटिदिनं, पतिवस्स, उपगङ्गं (गङ्गाय समीप), अन्तोपासाद, अनुवस्स (वस्से वस्से), तिरोपब्बत (पब्बतस्स तिरो), पटिसोतं etc

§ 121 Sometimes the first members of compounds are prefixes, which have to be expanded in their solutions, as अ (before consonants) not, अन् (before vowels) not, कु bad, दुर् bad, difficult, सु or सत् good, वि separate, निर् without, स with, etc

कुच्छितो पुत्तो इति कुपुत्तो (क धा a bad son) कुच्छितो पुत्तो यस्स सो=कुपुत्तो (ब ब्बी who has a bad son, *f* कुपुत्ता)

दुग्गतो or दुट्ठो जनो इति=दुज्जनो (क धा bad people) दुट्ठो जनो यस्मि सो=दुज्जनो (ब ब्बी where the people are bad)

सोभनो जनो=सुजनो सज्जनो वा

विगतो departed रागो passion यस्स सो विरागो (मुनि)

न मनुस्सो इति=अमनुस्सो A not-man (demon)

न मनुस्सो एत्थ इति अमनुस्सो uninhabited

निग्गतं lost धनं यस्सा सा निद्धना *f* poor

पजापतिया सह वत्तति इति=सपजापतिको with his wife (सह बहुब्बीहि)

निग्गतो or नत्थि आहारो यस्स सो निराहारो or अनाहारो who has received no food

§ 122 (*a*) If the first member of a compound ends in a long vowel, it is made short, this shortening is optional in the case of आ e g

नदी+मज्झो = नदिमज्झो, सब्बञ्ञू + पुरिसो = सब्बञ्ञुपुरिसो, पञ्ञा + धनो = पञ्ञाधनो or पञ्ञधनो Similarly गरहजातकं, परिसमज्झे, दासिदासा, जम्बुफलानि etc

(*b*) Two or more compounds are often compounded to form a complex compound In such cases, take each component compound as a separate member and dissolve it, as—

मरणभयतज्जितो (मिगो). मरणा भयं=मरणभयं तेन तज्जितोऽति.

दारुदकतेलतण्डुलादीनि. दारु च उदकं च तेलं च तण्डुला च दारुदकतेलतण्डुला. ते आदयो (chief) येसं तानि इति.

A. Name and dissolve the following compounds :—

युत्तधीतरो	वत्थतेलमधुफाणितादीनि (वत्थूनि)
ब्राह्मणगहपतिका	अदिट्ठपुब्बमरणा (इत्थी)
मरकन्तारं	नरेस्सभो
अङ्गाररासि	महापञ्ञो
सागिपादा	पुत्तसिनेहं (हदयं)
नीलरंसि	अन्तोवीथियं
अनाविलं	कण्हसप्पदट्ठा (दासी)
सुखदुक्खानि	मुनिसीहो
सुखदुक्खं	गुणधनं
गङ्गानीरवासी	चदसं
सकम्भको (ब्राह्मणो)	अनीतिलद्धं (धनं)
नित्तण्हो (बुद्धो)	वसेनुकामो
लद्धाभयो-या-यं	मगधरट्ठं
सुचिपरिवारो (सेट्ठी)	अधोगङ्गं
अपरिभुत्तपल्लङ्को	उपरिपब्बतं
एवरूपो-पा-पं	बहिगामा
किंसीलो (पुरिसो)	पच्छाभत्तं
सगारवा (इत्थि)	बहुकुमारिकं (कुलं)
पहूतभक्खो (पुरिसो)	रथकारो
विरूळ्हमूलसन्तानो (रुक्खो)	दिलत्तो (नरो)
दारहत्थी	विञ्ञुपसत्थो (धम्मो)
अतिबहलोट्ठकपोलं (मुखं)	हेट्ठनदि
पञ्चइत्थिसतानि	अमतन्ददो
अग्गमहेसिट्ठानं	जुतिन्धरो
लद्धूपसम्पदो (समणो)	रणञ्जहो
	सरसिजं

B Express in Pali using compounds —

1 The river Ganges
2 Hand and foot
3 The deed done by Rāma
4 Eight directions
5 The king's happiness
6 Honey and wood
7 All the elephants
8 The king seated in a chariot
9 A long beard
10 According to the Law (doctrine)
11 The lion killed in the wood
12 Fear of death
13 Thieves brought by the minister
14 A father's word
15 Happiness and suffering
16 The jackal which was firmly held
17 A man whose hand has been cut by a thief
18 Horses and elephants
19 Gods Gandhabbas demons men and others
20 The three jewels
21 (One) who has much wealth
22 (Oil) into which much wine is put
23 Of whom the chief (आदि) was Kassapa
24 At the root of the varana tree
25 Birth old age and death
26 Fit to be given to the Buddha
27 Desirous of speaking
28 The assembly of the nuns
29 Surrounded by the flock of birds
30 Walking in the forest
31 Endowed with character and conduct
32 Mounted on a gold chariot

PĀLI-ENGLISH GLOSSARY

N B Substantives ending in अ form their feminine by changing अ to आ, those in वन्त (मन्त) by changing वन्त (मन्त) to वती or वन्ती (मती or मन्ती) For abbreviations consult any English Dictionary

अ (= अन् before vowels) *a negative prefix* अकतञ्ञू [°कृतज्ञ] *m f n* ungrateful, अक्कुद्ध [°क्रु°] *m f n* not angry अदिन्न [अदत्त] *n* what is not given i. e theft अधम्मचरण *n* not acting piously अनत्थपदसहित *m f n* full of meaningless words अनप्पक [°ल्पक] *m f n* not a little अनभिसित्त [°षिक्त] *m f n* not crowned अपरिमाण *m f n* infinite अपारुत [°प्रावृ°] *m f n* thrown open अपुञ्ञ [°ण्य] *n* demerit अप्पमाद [अप्र°] *m* wariness अमक्खित *m f n* not besmeared अमत [अमृत] *n* the immortal state, Nibbāna असच्च [°त्य] *n* an untruth असुचि [°शु°] *n* an impurity

अक्ख [°क्ष] *m* a die

अक्खि, अच्छि [°क्षि] *n* an eye

अग्ग [°ग्र] *n* the end *m f* a chief

अग्गि [°ग्नि] *m* fire

अग्गिक्खन्ध [°स्कन्ध] *m* a column of fire

अङ्ग *n* a limb

अङ्गन *n* a courtyard

अच्चय [°त्य°] *m* death, lapse

अच्चयेन after the death or lapse

अच्चि [°र्चि] *f n*. a flame

अच्छरा [अप्सरस्] *f* a nymph

अच्छरिय [आश्चर्य] *n* wonder

अजा *f* a shegoat, sheep

अजातसत्तु [°शत्रु] *m* *name of a king*

अज्ज [अद्य] *ind* to-day

अज्ज [अर्ज्] *10th c* to earn

अज्जव [आर्जव] *n* straightforwardness

अज्झासय [अध्याशय] *m* intention, opinion

अञ्ञ [अन्य] *m f n* another, other

अञ्ञमञ्ञ *ind* with one another

अञ्ञतर *m f n* a certain

अञ्ञातु [आज्ञातृ] *m* one who knows

अट्ठ [अष्ट] *m f n* eight Hence अट्ठारस (१८) अट्ठवीसति (२८) etc

अट्ठि [अस्थि] *n* a bone

अड्ढ *m f n* half, *prefix* less by half, अड्ढतिय 2½, अड्ढुड्ढ 3½

अति *prefix* (changed to अच्च् before vowels) beyond, excessively

अतिरेक *m f n* superfluous

अतिविय *ind* very much

अत्त [आत्मन्] *m* self, soul

अत्तमन *m f n* satisfied

अत्थ [अर्थ] *m* use, requirement, profit, gain, advantage, meaning, sense, aim, reason, wealth, thing, matter

अत्थं गम [अस्तं गम्] to set (as the sun)

अथ *ind* now, while

अद्ध [अध्वन्] *m* a road

अद्धा *ind* certainly.

अधम *m f n* mean, low

अधि *prefix* over, above, upon

अधिक *m f n* more

अधो *ind* below, under

अन *n suffix to form nouns from roots*

अनाथपिण्डिक *m name of a man*

अनीय *m f n suffix of pot pass participle*

अनु (=अन्व् before vowels except उ) *prefix* after, according to अनुपुब्बेन gradually अनुरूपेन according to

अन्त *is added to some nouns without affecting their sense* as सुत्तमेव सुत्तन्तो

अन्त *m* end

अन्तरहित [अन्तर्हित] *m f n* concealed

अन्तराय *m* an obstacle

अन्तरे, अन्तो *ind* in, among within अन्तोघर in the interior of the house

अन्तेवासिक *m* a pupil an apprentice

अन्ध *m f n* blind

अन्न *n* food

अप *prefix* away

अपराध *m* a fault

अपारुत *m f n* opened

अपि (often contracted to पि or ऽपि) *ind* also, too, even

अप्पक [अल्प] *m f n*. little, small

अब्भन्तर [अभ्य°] *m* inside

अभि *pref* towards अभिमुख with one's face towards
अभिभू *m* a conqueror
अभिवादेत्वा *ger* of *caus* अभि +वद् having saluted
अभिसित्त [°षिक्त] *m f n* crowned
अमु *m f n* this
अम्ब [आम्र] *m* a mango
अम्बिल [अम्ल] *m f n* sour
अम्ह [अस्मद्] *m f n* *the first personal pronoun*
अय *n* iron, death
अय *m f* this
अय्य [आर्य] *m* a respectable man
अरञ्ञ [°ण्य] *n* a forest
अरह [अर्ह्] *1st c* to deserve
अरहन्त *m* a person in the fourth stage of sanctification, an Arahat.
अरिय [आर्य] *m* a noble person, *m f n* noble
अरियसच्च *n* a Noble truth
अरु *n* wound
अलं *ind* enough, enough of
अव ओ *pref* down (opposed to उद्)
अस *2nd c* to be, *9th c* to eat
असनि [अशनि] *m* thunderbolt
असि *m* a sword
असीति [अशीति] *f* eighty
असोकाराम *m* the garden of King Asoka
अस्मा [अश्मन्] *m* a stone
अस्स [अश्व] *m* a horse
अस्ससाला *f* a stable
अस्सु [अश्रु] *n* a tear
अह [अहन्] *n* a day
अहि *m* a serpent
अहिकुल *n* a family of snakes
अळ *m* a claw
आ (changed to अ before conjunt consonants) *ind* near to, towards, until
आकिण्ण [आकीर्ण] *m f n* full
आगत *m f n* come, arrived
आचरिय [आचार्य] *m* a teacher
आचार *m* behaviour
आतुम *m* self, soul
आदास [आदर्श] *m* a mirror, a glass
आनन्द *m* *name of a man*
अनिसंस [°शंस] *m* an advantage
आनीत *m f n* brought
आनुभाव *m* prowess
आप *5th c* w प to reach, get, *w* स + प to reach, obtain
आपणिक *m* a shopkeeper
आभत *m f n* brought
आयु [आयुस्] *n* age, life
आरब्भ [°भ्य] *ind* with reference to
आरम्भ *m* a deed, an action, *karma*

आलपन *n* the vocative case
आलेप *m* an ointment
आलोक *m* light
आवाट *m* pit
आवाह *m* the marriage (of a son)
आस *1st c.* w सं to associate
आसाळ्ह [आषाढ] *m* *name of a month*

इक्ख *1st c* w अप to neglect, *w* परि to examine
इच्छ *1st c* *to wish for*, w सं + पटि to consent
इतर *m f n* the other
इति (usually shortened to ति and to इच्च before vowels except इ) thus, in this manner
इतोनिदान *m f n* arising from this cause
इत्तर *m f n* hasty
इत्थि त्थी [स्त्री] *f* a woman, lady, wife
इदानि [इदानीम्] *ind* now
इदं *m f n* this
इद्धि [ऋद्धि] *f* glory, prosperity, supernatural power
इध *ind* here
इध *4th c* to flourish, w सं to flourish
इव *ind* like, as if

इस *1st c* *to search*, w परि to go searching, *10th c* with प to send
इसि [ऋषि] *m* a sage
इस्सर [ईश्वर] *m* the lord
इह *ind* here

उ (=उद् bef vowels) *pref* up, उप्पतति jumps up
उक्लाप *m f n* dirty
उग्गमन [उद्ग°] *n* the rising
उच्छु [इक्षु] *m* sugarcane
उजु [ऋ°] *m f n* straight
उण्ह [°ष्ण] *m f n* hot
उतु [ऋ°] *m* a season
उदपान *n* a well
उदुम्बर *m* the fig tree
उदेन [उदयन] *m* *name of a king*
उद्दिस्स [°श्य] *ind* with reference to
उद्धं [ऊर्ध्वम्] *ind* upwards
उद्धन *n* an oven
उप *pre* near, nearly उपसंकमित्वा *gerund* having approached, उपराज *m* a viceroy of उप + सं + कम
उपरि *ind* above
उपसग्ग [°र्ग] *m* a prefix
उपसम्पदा *f* ordination
उपाय *m* remedy, means
उपासकत्त *n* lay devoteeship
उपासक *m* a lay devotee, उपासिका *f.* a female lay devotee

उपाहना *f.* a sandal, a shoe
उपोसथ *m* a fast, fasting day
उभो [उभौ] *m f n* both
उम्माद [उन्माद्] *m* madness
उम्मार *m* a threshold
उय्यान [उद्या°] *n.* a garden
उर *n* breast
उसभ [वृष°] *m* an ox
उसु [इषु] *m* an arrow; उसुकार *m* an arrow-maker

एक *m f n* one, single, certain, some hence एकादस (११) एकतिंसा (३१) etc, एकून less by one, as in एकूनवीसा (१९) etc एकेक *m f n* one by one
एकच्च *m f n* some
एत *m f n* this, that
एत्तक *m f n* so much, so many
एत्थ *ind* here
एव *ind* only, same, just
एवं *ind* thus, एवरूप *m f n* of this kind
एळक [एडक] *m* a ram

ओ *pref* (contraction of अव *q v*)
ओकास [अवकाश] *m* space, time
ओज *n* valour
ओरं *ind* on this side, ओरिम *m f n* hither
ओरसपुत्तभाव [औरसपुत्र°] *m.* the position of true son
ओसध [औषध] *n* medicine, a herb

क *suffix* (added often to nouns without affecting their meaning)
क *m f n* who? which?
कक्कटक [कर्क°] *m* a crab
कङ्खा [काङ्क्षा] *f* desire
कच्चि [कच्चिद्] *ind* I hope
कच्छप *m* a tortoise
कञ्ञा [°न्या] *f* a daughter, girl
कटु *m f n* bitter
कट्ठ [काष्ठ] *n* a stick, wood
कण्टक *m* thorn
कण्ह [कृष्ण] *m f n* black
कत [कृत] *m f n* done, committed, obligations
कतम, कतर *m f n* which (out of a number)?
कत्तु [कर्तृ] *m* a doer
कथ *10th c* to tell
कथा *f* a story
कन्ति [का°] *f* brightness, beauty
कपि *m* monkey
कप्प [कल्प] *m* an age, a cycle of time
कप्प *10th c* to make
कब्ब [काव्य] *n* a poem

कम 1st c w अति (अतिक्क॰) to pass away, w उप+सं to approach, w नि (निक्खम) to start, w प to pass away, w परा (परक्क॰) to strive, to exert oneself
कम्म [कर्म] n deeds, action, business
कम्मास [कल्माष] m f n spotted
कर 8th c to do, caus कारेय to construct, build w वि+आ (ब्याकर) to explain Ger कत्वा, करित्वा
करेणु f an elephantess
कलह m a quarrel dispute
कलाय m a gram
कल्याण m f n benevolent, beneficial
कवि m a poet
कस 1st c to plough Ger कसित्वा
कस्मा ind why?
कस्सक [°र्षे°] m a farmer
कहापणसत [कार्षापणशत] n a hundred kahapana coins
काक m काकी f a crow
काज m a carrying pole, pingo
कातु inf of कर to do
काम m a sensual pleasure, a passion
काय m the body
कारण n a reason, fact punishment
काल m time कालं कर to die
कालकत m f n dead काल
स्सेव ind early
कास 1st c with प to shine
कासाव [काषाय] m f n yellow
कासु f a pit
किङ्कर m a servant
किर 6th c w आ to scatter
किलञ्ज m a mat
किलम 1st c to be tired
किलन्त [क्लान्त] m f n tired exhausted
किलिस [क्लिश्] 1st c with सं to be soiled
किलेस [क्लेश] m torture sin
किं ind what is the use of? किं नु why? किं नु खो what ho?
की 9th c to buy w वि (विक्कि) to sell
कीळ 1st c to play
कीळा [क्रीडा] f frivolity
कु pref (used only in compounds) bad
कुच्छि [°क्षि] f n belly, womb
कुटि f a cottage
कुतो ind whence?
कुध 4th c to get angry
कुप 4th c to get angry
कुब्ब (optional base of कर) to do
कुमार m a boy, a prince
कुम्म [कूर्म] m a turtle

कुरङ्ग [°रङ्ग] *m* a deer

कुल *n* a family, कुलपुत्त *m* a gentleman, कुलवन्त *m f n* born in a good family

कुसिनारा *name of a town*

कुस [क्रुश्] *1st c* w प to call, *caus* (पक्कोसापय) to send for

केळि [केलि] *f* an amusement, sport केळिमण्डल *n* a playground

कोकालिक *m* *name of a monk*

कोकिल *m* a cuckoo

कोटि *f* the end, a crore

कोट्ठक [°ष्ठ°] *m* a storehouse

कोध [क्रो°] *m* anger

कोसम्बी [कौशा°] *f* *name of a town*

क्खत्तुं *suffix* added to numerals to imply frequency (so many "times")

खग्ग [°ड्ग] *m* a sword

खण *1st c* to dig

खण [क्ष°] *m* a moment, खणे खणे every moment

खत्तिय [क्षत्रि°] *m* a kshatriya

खन्ति [क्षान्ति] *f* forgiveness

खन्ध [स्कन्ध] *m* the shoulder, a part

खम *1st c* to pardon, [क्षम] *m f n* capable, patient

खमा [क्ष°] *f* forgiveness

खल *m* a villain

खलित [स्ख°] *n* a mistake

खाद *1st c* to eat.

खिप [क्षिप्] *6th c* to throw, w उत् lift up w नि to place, w प to throw, w सं to close, to shorten

खिप्पं [क्षिप्रम्] *ind* quickly, at once

खीण [क्षीण] *m f n* exhausted

खीर [क्षीर] *n* milk

खुद्द [क्षुद्र] *n* a mean act

खेमा [क्षे°] *f* *name of a nun*

खो [खलु] *ind* verily

ग *m f n* *suffix* (added to nouns to form other nouns in the sense of 'going *e g* उरग, निन्नगा etc)

गङ्गा *f* the river Ganges

गण *10th c* to count

गति *f* motion, gait

गन्थ *10th c* to wreathe

गद्रभ *m* an ass

गन्ध *m* a perfume, an unguent

गन्धब्ब [°र्व] *m* a heavenly singer

गम (गच्छ) *1st c* to go, w अधि to go over, acquire, grasp, w आ to come, *causal* (आगमय) to wait for w पति+आ to return, w निर् to go away, w सं+आ to assemble, *inf* गन्तुं + अति overcome

गरह *1st c.* to censure.
गरु *m.* a teacher, elderly person.
गह *9th c.* to take, catch, hold.
गह [गृ°] *n.* a house; गहट्ठ [°स्थ] गहपति w. a gentleman, a householder.
गा *4th c.* to sing.
गाथा *f.* stanza; गाथापद *n* a word from a stanza.
गाम [ग्रा°] *m* a village.
गारव [गौ°] m respect.
गावी *f.* a cow.
गाहक [ग्रा°] a customer.
गिलान [ग्ला°] *m. f. n.* ill, sick.
गीवा [ग्री°] f. the neck.
गुण *m.* a virtue, a merit; *m. f. n.* suffix signifying 'times' as पञ्चगुणो five-fold; *गुणवन्त m. n.* virtuous.
गुळ [°ड] *m* a ball.
गूळ्ह [°ढ] *n.* a secret.
गेय्य [गेय] n. a song.
गेह *n* a house.
गो *m.*, गोण *m* bull, an ox.
गोतम [गौ°] m. name of a man.
गोमय m cowdung.

घट *m.* a pot.
घत [घृत] *n.* ghee.
घर *1st c.* w. प *to trickle.*
घर [गृह] *n* a house; घरावास *m.* household life.

च *ind.* and
चक्क [°क्र] *n.* wheel.
चक्कवत्ती *m.* [°क्रवर्तिन्] a sovereign.
चक्खी *m. n.* possessed of eyes.
चक्खु [चक्षुस्] *n* the eye.
चतु [चतुर so bef. vowels] *m. f. n.* four; चतुत्थ *m. f. n* fourth; चतुत्थी *f.* the fourth, the Dative case; चतुद्दस (१४), चतुवीसति (२४) etc. चतुप्पद [°ष्प°] *m.* a beast, a quadruped; चतुद्दिसा *f.* the four sides.
चत्ताळीसति-ळीसा f. fortyfour.
चन्द [°न्द्र] *m* the moon; चन्दालोक *m.* moonlight.
चर *1st c.* to walk; w. वि to wonder; *w.* सं+उद्+आ *to address, to practise;* w. वि *10th c.* to take care of.
चाग [त्या°] *m.* charity, चागवन्त *m. f. n.* charitable.
चि [चिद् so bef. vowels] *indefinite suffix* added to interrogative pronouns.
चि *5th c.* to collect; *10th c.* with अप *to worship.*
चित्त *n.* the mind.
चिन्त *10th c.* to think, to be anxious.

चिर *ind* for a long time
चीवर *m* a robe
चुत [च्यु°] *m f n* degraded
चुद्दस *m f n* fourteen
चुम्ब *7th* c to kiss
चुर *10th* c to steal
चे *ind* if
चेत *n* the mind
चेतिय [चैत्य] *n* a temple, चेतियङ्गण *n* the courtyard of a temple चेतियाभिमुख *m f n* turned towards the temple
चोद्दस same as चुद्दस, *q v*
चोर *m* a thief
चोळपट्ट [चोल°] *m* a piece of cloth, a rag

छ [षड्] (changed to छळ् before vowels) six, छट्ठ, छट्ठम *m f n* sixth, छट्ठी *f* sixth, the Genitive case, छब्बीसति (२६), छसीति, छळसीति (८६) etc
छड्ड [छर्द्] *10th* c to leave
छण [क्षण°] *m* a festival
छत्त [°त्र] *n* an umbrella
छद *10th* c w आ to cover
छमा [क्ष°] *f* the earth
छवि *f* the skin, complexion
छिद *7th* c to cut w उप *pass* to cease
छुद्ध [क्षुब्ध] *m f n* agitated
छेत्तु [तृ°] *m* a hewer

ज *m f n* suffix, born of
जग्ग *1st* c w पटि to nourish.
जनक *m* a father
जनपद *m* the country, villages
जम्बु *n* a roseapple, जम्बुदीप [°द्वीप] *m* India
जम्बू *f* the roseapple tree
जम्म [जाल्म] *m* a rogue
जल *n* water
जल [ज्वल्] *1st* c w प to blaze
जात *m f n* born, grown, produced
जातक *n* a birthstory of Buddha
जाति *f* birth, जातिसम्पन्न *m f n* endowed with high birth
जानु *n* knee
जि *1st and 9th* c to conquer, *1st* c w परा to defeat
जिया [ज्या] *f* the string of a bow
जिर [जीयति] to grow old, decay
जिव्हा *f* the tongue
जीव *1st* c to live
जीविकं कप्प to earn one's livelihood
जीवितस्वयं पापय, जीविता ओ-(वो)रोपय to destroy the life of, to deprive of life

जुति [द्यु°] *f* splendour Hence जुतिमन्त *m f n* full of splendour

जेतु [°तृ] *m n* a conqueror

झा *4th c* to contemplate

झान [ध्यान] *n* meditation, trance

ञा (ज्ञा) *9th c* to know, w प to know, *caus* (पञ्ञापय) to arrange (as seats)

ञाण [ज्ञान] *n* knowledge, ञाणी *m n* possessed of knowledge

ञातक ञाति [ज्ञा°] *m* a relative, kinsman

ञातु [ज्ञातृ] *m n* one who knows

ञाय [न्या°] *m* justice

ठा [स्था] (तिष्ठ) to stand, w उ to get up w उप to serve w पति to stand firmly, *causal* ठपय to keep, *gerund* ठत्वा having lived

ठान [स्था°] *n* a place

डंस [दंश्] *1st c* to bite

त [तद्] *m f n* the 3rd personal pron the termination of the past participle तादिस *m f n* fit for that like that

तच्छ [°थ्य] *n* the truth

तच्छक [°क्ष] *m* a carpenter

तण्हा [तृष्णा] *f* thirst, greed, craving तण्हाय *denom* to crave

ततिय [तृतीय] *m f n* third ततिया *f* the Instrumental case

तत्थ [°त्र] *ind* there

तथा *ind* in that manner

तथागत *m* the Buddha

तदा *ind* then

तन *8th c* to expand

तप *n* penance

तप *causal* तापय to vex

तप्प *1st c* & *10th c* w सं to entertain

तब्ब *m f n* (termination of the Pot pass participle)

तर *1st c* to cross, with उ to ascend

तरु *m* a tree

तरुण *m f n* young

तवे same as तुं *q v*

तळाक [तडाग] *m* a lake

ता *f* (termination to form abstract nouns from adjectives)

तात *voc s* (a term of address for males)

तापस *m* a hermit

ताय same as तुं *q v*

तार to cross

तालगहन *m* a cluster of palms

ताव [तावत्] *ind* so long, the while तावदेव at once

ति [त्रि] *m f n* three Hence तेरस (१३), तेवीसा (२३) etc

तिण [तृ°] *n* grass

तिण्ण *m f n* crossed, swum

तिल *m n* sesamum

तिसति तिसा *f* [त्रिंशत्] thirty

तीर *n* bank

तुट्ठि [°ष्टि] *f* joy, satisfaction

तुद *6th c* to torture

तुम्ह [युष्मद्] *m f n* the 2nd personal pronoun

तुं *ind* (termination of the infinitive of purpose) to

तु *ind* but

तुवं *same as* त्वं *q v*

तेज *n* lustre

तेरस तेळस *s o* ति

तेल [तै°] *n* oil

तिपिटक *n* *name of the Pali canon*

त्वा, त्वान *ind* (termination of the gerund)

थक *10th c* to close

थाम [स्थामन्] *n* strength

थूप [स्तू°] *m* dagoba

थेन [स्ते°] *m* a thief

थेर [स्थविर] *m* an elder, (-ly monk)

द *m f n* *suffix* meaning 'one who gives', as in धनद पारिद etc

दट्ठ [°ष्ट] *m f n* bitten

दण्ड *10th c* to fine to punish

दण्डक *m* a stick

दण्डी [°ण्डिन्] m an ascetic

दद *m f n* same as द *q v*

दधि *n* curds

दन्त *m* a tooth दन्तकट्ठ *n* a toothpick

दब्बी [°र्वी] a spoon a ladle

दया *f* pity compassion

दस ten दसम *m n* -मी *f* tenth

दस्सन [दर्शन] *n* insight judgment

दह *1st c* to burn

दह [ह्रद] *m* a lake

दहर *m f n* young

दळिद्द [°रिद्र] *m f n* poor

दळ्ह [दृढ] *m f n* strong firm दळ्हाय *denom* to strengthen दळ्हं *ind* firmly

दा *3rd c* to give, to pay, to allow with आ to take Gerund आदाय, *inf* दातुं, दातु m a donor दान *n* a gift

दानि [इदानीम्] *ind* now

दायज्ज [°याद्य] *n* inheritance

दारक *m n* दारिका *f* a child

दारु *n* fuel, firewood
दास *m* a servant, a slave
दासी *f* a maidservant
दाळिम [°ड़ि°] *n* pomegranate
दिज [द्वि] *m* a bird, a Brāmana
दिट्ठ [द्विष्ट] *n* a difficulty
दिट्ठ [दृष्ट] *m f n* seen
दिव *4th* c to play, gamble
दिवस *m* a day
दिवा *ind* by day
दिस (पस्स, दक्ख, दिक्ख) *1st c* to see, to discover, to find, w उप to advise, w स to understand, *causal* दस्सय to show
दिस *10th* c to preach
दिसा [°शा] *f* a quarter, a direction
दीघ [°र्घ] *m f n* long, दीघजीवी [°विन्] *m n* one who lives long, दीघनिकाय *m* *name of a book*, दीघरत्तं *ind* for a long time, दीघावु *m* *name of a prince*
दु [दुर् so bef vowels] *pref* bad, badly, difficult, दुग्गत *m f n* poor, दुज्जन *m* bad people, दुब्बण्ण *m f n* ugly, दुम्मन *m f n* dejected, दुम्मेध *m f n* dull, दुल्लभ *m f n* difficult to obtain
दुक्ख [दुःख] *n* pain, दुक्खी *m f n* sorry, sad
दुतिय [द्वितीय] *m f n* second, next, दुतिया *f* second, the Accusative case
दुद्ध [°ग्ध] *n* milk, *m f n* milked
दुमग्ग [द्रुमाग्र] *n* the top of a tree
दुस *4th* c to pollute
दुहितु [°तृ] *f* a daughter
दूत *m* a messenger
दूरे *ind.* far away
देव *m* a god, देवलोक *m* the divine world, देवो वस्सति it rains
देवदत्त *m* *name of a monk*
देवता *f* a goddess, deity
देवी *f* a queen
देस [°श] *m* a place
दोस [°ष] *m* a fault
द्वि *m f n* two, hence द्वादस, बारस (१२), द्वावीसति बावीसति (२२), द्वत्तिंसति (३२) etc
द्वार *n* a door

धञ्ञ [धान्य] *n* corn
धन *n* riches, wealth, धनवन्त *m f n* wealthy, धनय *denom* to wish for riches
धनु *n* a bow

धम्म [°र्म] *m* quality, nature, the truth, the religion, the law, the doctrine, justice, righteousness, virtue
धम्मराज *m* the Buddha, धम्मवादी *m n* who preaches the Doctrine धम्मविनय *m* the Doctrine, and the Discipline, धम्मी *m f n* religious
धर *10th c* to hold, catch
धा *ind suffix* added to numerals showing parts
धा (दह) *1st c* with नि to bury, with स (सद्दह) to believe in, with पि to close *4th c* with अन्तर to vanish
धातु *f* a metal
धाव *1st c* to run, with अनु to run along, with परि to run about
धि, धित्थु [धिक् धिगस्तु] *ind* fie upon!
धिति [धृ°] *f* courage
धीतु same as दुहितु *q v*
धु *9th c* to shake
धूम *m* smoke
धूलि *f* dust
धेनु *f* a cow
धंस [ध्वस] *m* destruction

न *ind* not, नापि neither
नगरवासी *m n* a citizen
नच्च [नृत्य] *n* a dance
नत *4th c* to dance
नत्तु [°प्तृ] *m* a grandson
नत्थु *f* the nose
नद *1st c* to roar
नदी *f* a river
नम *1st c* to bow, *caus* नमय to bend
नमस्स *1st c* to bow
नमो [नमस्] *ind* hail to! a bow to!
नर *m* a man, नरपति *m* a king
नव *m f n* nine नवम *m n* नवमी *f* ninth
नवुति *f* ninety
नस *4th c* to perish with वि to be ruined
नहापित [ना°] *m* a barber
नाग *m* a serpent, an elephant
नाम *n* a name नामगहणदिवस *m* the naming day *ind* really, named, called, at all
नावा [नौ] *f* a ship, a boat
नासा *f* the nose
नि *ind pref* down
निक्ख [°ष्क] *m* a golden coin
निखित्त *m n* lain
निग्रोध *m name of a man*
निच्चं *ind* always
निदाघ *m* summer
निधि *m* a store
निन्न [°म्न] *m f n* deep

निर् *ind pref* away, not, without, निम्मक्खिक *m f n* flyless, निरुपकार *m f n* useless

निब्बाण [निर्वाण] *n* emancipation

निब्बुत [निर्वृत] *m f n* who has entered Nirvāna

निरय *m* hell

निरोध *m* cessation

निस्साय *ind* near, depending upon, owing to

नी *ind pref* out

नी (नय, ने) *1st c* to carry, w ओ to lead, नेतु *m n* a leader

नु *an interrogative particle*

नुद् *6th c* to remove

नो *variant of* न *q v*

प, प्प [प्र] *pref* onwards, forth, chief

पकति [प्रकृ°] *f* natue

पक्ख [°क्ष] *m* the wing

पक्खी [°क्षिन्] *m* a bird

पति, प्पति, प प्पटि [प्रति] *pref.* in return

पच *1st c* to cook

पच्चय [प्रत्य°] *m* a requisite, a cause

पच्चहं [प्रत्यहम्] *ind* daily

पच्चामित्त [प्रत्यमित्र] *m* an enemy

पच्छा [पश्चात्] *ind* after

पच्छिम [°श्चि°] *m f. n* western

पजा [प्र°] *f* the people, the subjects

पञ्च *m f n* five, पञ्चम *m. n* fifth, -मी *f* fifth, the Abl case, पञ्चवीसति (२५) etc

पञ्ञा [प्रज्ञा] *f* wisdom पञ्ञावन्त *m n* intelligent, clever

पञ्ह [प्रश्न] *m* a question

पटिक्खेप [प्रतिक्षेप] *m* refusal

पटिच्च *ind* with reference to

पटिञ्ञा [प्रतिज्ञा] *f* a promise

पटु *m f n* skilful

पटिसोतं [प्रतिस्रोतस्] *ind* against the current

पट्ठाय *ind* from

पठम [प्रथम] *m n* first, -मा *f* first, the Nom case पठमज्झान *n* the first stage of meditation, पठमवय *n* the prime of life

पणीत [प्र°] *m f n* excellent, good

पण्डव *m name of a hill*

पण्डित *m f n* wise, *m* a wise man

पण्ण [र्ण] a leaf, a letter, पण्णसाला a cottage

पण्णरस, पञ्चदस *m f n* fifteen

पत *1st c* to fall, w. उत् to jump up, w. नि to fall down

पति *m* a lord, husband.

पतिट्ठा [प्रतिष्ठा] *f* firmness

पत्त [पात्र] *n* a vessel, a pot

पत्थ *10th c* to aspire for, पत्थना *f* prayer, aspiration

पद *n* the foot, the letter (as opposed to the meaning)

पद *4th c* w. आ to arrive at, w. उत् to be born, produced, w. उप to arrive at, w. नि to lie down, w. सं to succeed

पन *ind* but, and

पनस *m* a jackfruit

पब्बत [°र्व°] *m* a mountain, *name of a person*, *denom.* पब्बताय to act like a mountain

पभाव [प्र°] *m n* power, strength

पमाद [प्र°] *m* mistake

पय *n* milk, water.

पर *m f n* other, distant

परक्कम [°राक्र°] *m* exertion

परम *m f n* a great

परा *pref* opposite

परि, पलि, पळि *pref* surrounding

परिब्बाजक [°व्रा°] *m* an ascetic

परियोदपन *n* purification

पला *4th c* to run away

पल्लङ्क [°र्य°] a throne, a cot

पवाद [प्र°] *m* a theory, hypothesis

पसु *m* a beast

पहट्ठ *m f n* overjoyed

पा (पिव, पिब) *1st c* to drink, पान *n*, पेय्य *n* a drink, पानीय *n* water

पाण [प्रा°] *m* a creature, life, पाणातिपात *m* destruction of life, पाणी [प्राणिन्] *m* a creature, an animal

पाति, पाती [पात्री] *f* a bowl, a vessel

पातो [प्रातर्] *ind* in the morning

पाद *m* a foot

पादु *f* a shoe

पाप *n* a sin, demerit, *m f n* evil पापक *m n* sinful, पापकारी [°रिन्] *m n* one who commits a sin, पापधम्म *m f n* evil minded, पापिमन्त, पापी [पापिन्] *m n* sinful

पामोक्ख [प्रमुख] *m f n* eminent, principal

पार *ind* beyond, पारगामी [°मिन्] *m n* one who goes beyond, पारिम *m f n* yonder

पाल *10th c* to protect, पालक *m* a protector, guardian

पास [°श] *m* a snare.
पिङ्गला *f. name of a nun.*
पितु [°तृ] *m.* a father.
पिपासित *m.f. n.* thirsty.
पिय [प्रि°] *m. f. n.* beloved, dear.
पियङ्गु [प्रि°] *f. a kind of creeper.*
पीठ *n.* a chair.
पीति [प्री°] *f.* love, joy.
पीळ [पीड्] *10th c.* to torture.
पु *9th c.* to purify.
पुच्छ [प्रच्छ्] *1st c.* to ask ; w. पटि to ask in return.
पुञ्ञ [°ण्य] *n.* merit ; पुञ्ञकम्म *n.* meritorious action ; पुञ्ञकारी *m. n.* one who performs merit.
पुट्ठ [°ष्ट] *m. f. n.* fat, fed.
पुत्त [°त्र] *m.* a son ; *denom* पुत्तिय to treat as a son.
पुन [पुनर्] *ind.* again ; पुनप्पुनं again and again.
पुप्फ [°ष्प] *n.* a flower ; पुप्फित *m. f. n.* in blossom.
पुब्ब [पूर्व] *m f. n.* former, ancient.
पुर *n.* a city.
पुरतो [°तस्] *ind.* in front.
पुरिस [पुरुष] *m.* a man ; पुरिसाधम *m.* the meanest of men ; पुरिसुत्तम *m.* the best of men.
पुस *4th c.* to nourish.
पूज *10th c.* to worship.
पूजा *f.* worship.
पूर *10th c.* to fill.
पेच्च [प्रेत्य] *ind.* in the next world.
पोत्थक [पुस्त°] *n.* book.
पोराणक [पौ°] *m. n.* ancient, old.
पोस [पुंस्] *m* a man.

फन्दन *n.* throbbing.
फर *1st c. to fill.*
फरस [परुष] *m. f. n.* harsh, cruel.
फल *n.* a fruit ; फलवन्त *m f. n.* fruitful.
फाल *m.* a ploughshare.
फाल *10th c.* to tear.
फुस [स्पृश] *4th c.* to touch.

बक *m.* a crane.
बन्ध *1st c.* to bind.
बन्धु *m* a brother, a relative.
बल *n.* power, faculty.
बलि *m.* an oblation, offering, tribute.
बहु *m. f. n.* much, many ; बहुभाणी *m n.* talkative.
बहुस्सुत *m f. n.* learned.
बा *substitute for* द्वा two, as in बारस (१२), बावीसति (२२), बत्तिंसा (३२).
बाल *m. f. n.* fool ; a child ; बालक *m n.* a child ; बाला *f.* a little girl.

बावेरु *m.* Babylon.
बाळ्हं [°ढम्] *ind.* exceedingly.
बिन्दुसार, बिम्बिसार *m. names of kings.*
बुद्ध *m.* the Enlightened One.
बुद्धगत *m. f n.* fixed on B.
बुद्धालोक *m.* light of the B.
बुध (बुज्झ) *4th c.* to understand, to know; with प to be awakened, to be alert.
बुभुक्खित [°क्षि°] *m. f. n* hungry.
ब्यासत्तमनस [ब्यासक्तमनस्] *m f. n.* with a distracted mind.
ब्रह्म *m* God Brahmā, ब्रह्मदत्त *m. name of a king.*
ब्राह्मण *m* a Brāhmana; ब्राह्मणी *f.* a Brāhmana lady.
ब्रू *2nd c.* to speak.
भगवन्त [°वत्] *m** the Blessed One.
भगिनी *f.* a sister.
भज *1st c.* to resort to; *10th c.* to divide, to cut.
भण्ड [भा°] *n.* wares, goods.
भति [भृ°] *f.* hire.
भत्त [°क्त] *n* cooked rice, a meal.
भत्तु [°र्तृ] *m* a master, husband.
भद्दा [°द्रा] *f name of a nun*
भय *n.* danger, fear.
भर *1st c.* to nourish.
भरिया [भार्या] *f.* a wife.
भव *m.* existence (in different worlds).
भवन्त *m.* your (his) reverence.
भस्म *n.* ashes.
भाजन *n* a pan.
भातु [भ्रातृ] *m* a brother.
भार *m* a burden, भारहारक *m.* a bearer of load.
भास [°ष] *1st c.* to speak, to talk; *w.* अधि to address.
भिक्खक [°क्ष°] *m* a beggar.
भिक्खा [°क्षा] *f* alms.
भिक्खु [°क्षु] *m* a monk, a priest, भिक्खुसङ्घपुरक्खत *m f n* surrounded by the assembly of monks; भिक्खुणी *f.* a nun.
भिद *7th c* to break
भी *10th c.*, to fear, to be afraid; भीति *f.* fear.
भुज *7th c* to eat, to enjoy; w. परि to enjoy, to use; भुत्त *m. f n* eaten.
भू *1st c.* to be, w. अनु to experience, w. अभि to overcome, w. सं to be produced; to be caused.
भूप *m* a king.
भूमि *f* the earth, ground; भूमिसायी *m. n* who sleeps on the ground.

भावय to cultivate.
भेरि-री f. a drum.
भो ind. Oh ! hallo !
भोजनीय n. which is to be eaten ; food.

मक्ख 1st c. to besmear, to anoint.
मग्ग [मार्ग] m. the way.
मङ्गल m. f. n. auspicious.
मच्चु [मृत्यु] m. death.
मच्छ [ॱत्स्य] m. a fish.
मज्ज [ॱद्य] n. wine ; मज्जप m. a drunkard.
मज्ज 1st c. w. सं to sweep.
मञ्चक m. a bedstead, a cot.
मणि m. a jewel.
मण्डप m a pandal.
मत [मृॱ] m. f. n. dead ; मतत्त n. the state of being dead, death.
मति f. talent.
मत्त [मात्र] m. f. n. suffix only, as much (many) as ; मत्तञ्ञू m. f. n. moderate.
मद 4th c. to be intoxicated, to err ; with प to err.
मधु n. honey ; मधुर m. f. n. sweet.
मन 4th c with अव to insult.
मन n. the mind.
मनस्स [ॱष्य] m. a man.
मन्त 10th c. with आ to address, to call.
मन्त m. n मन्ती-न्ती f. a possessive suffix.
मन्द m. f. n. slow.
मन्धातु [मान्धातृ] m. name of a king.
मयं [वयम्] m. n f. plu. we.
मर (मर, मीय) 1st c. to die ; caus. मारय to kill ; मरणस्सति f. recollection of death.
मलग्गहीत m. f. n. covered with dirt.
मल्ल m. name of a clan.
मस्सु [श्मश्रु] n the beard.
महन्त [महत्] (=महा in compounds) great ; महाजन a g. company ; महातिस्स m name of a monk ; महादान n. a g. charity ; महाराज m. a g. king, your (his) Majesty ; महासेट्ठी m. a master merchant ; महोघ m. a g. flood ; महाब्रह्मा m. a g. God.
महिंस [महेसी f.] m. a buffalo.
मा ind. Don't.
माणवक m. a pupil, a boy.
मातु [ॱतृ] f. a mother ; मातुकुच्छिगत m. f. n. in the womb of his m. मातापितरो m. pl. parents.
मार m. the Evil spirit.
माला f. a garland ; मालो m a gardener.

मि *9th c* to measure,
मिग [मृग] *m* a deer, a beast मिगराज *m* the lord of the beasts
मिलान [म्लान] *m f n* faded
मुख *n* the face
मुच *7th c* to release, w ओ to put off w प to give vent to *caus* मोचय to release
मुत्ता [°क्ता] *f* a pearl
मुत्ति [°क्ति] *f* deliverance
मुद्ध *pp* fainted
मुह (मुय्ह) *4th c* to faint
मूल *n* root source
मूसिक [°ष°] *m* a mouse
मूळ्ह [°ढ] *m f n* foolish
मेत्त *n* मेत्ता *f* universal friendship मेत्त *m f n* friendly, *denom* मेत्ताय to love
मार [मयूर] *m* a peacock
मस [मांस] *n* flesh

य *n suffix* to form abstract nouns
य *m f n* who which येन तेन towards यो (या ये) पन rather than
यक्ख [°क्ष यक्खी *f*] *m* a demon, a goblin
यट्ठि [°ष्टि] *f* a stick
यथा *ind* as, यथासुखं *ind* at will
यदा *ind* when
यदि *ind* if
यमुना *f* River Jumna
यस [यशस्] *n* fame, glory, यसलाभ *m* glory and gain यसवन्त *m n* successful
या *1st c* to go *caus* यापय to be supported w प to start
यागु [यवागू] *f* gruel
याच *1st c* to beg
याव [यावद् so optionally bef vowels] upto until, यावदत्थं to one s heart s content
यि (often stands for इ)
युग्ग [°ग्म] *n* a pair
युज *7th c* to join *caus* योजय to yoke *10th c* w उ, उय्योजय to dismiss
युध *4th c* to fight
युव [युवन्] *m* a youth, young man

रक्ख *1st c* to observe, to protect
रक्खस [राक्षस] *m* a demon
रच *10th c* to arrange
रच्छा [°थ्या] *f* a street
रज *n* dust pollution
रज्ज [राज्य] *n* a kingdom रज्जं कारय to rule the k
रज्जाभिसेक *m* coronation,
रज्जु *f* a rope

रट्ठवासी [राष्ट्रवासिन्] *m. n.* resident of country.
रतन [°त्न] *n.* a jewel, a precious thing.
रति *f.* delight.
रत्ति [रात्रि] *f.* night; रत्तिन्दिवपरिच्छेद *m.* distinction between night and day.
रथ *m.* a chariot.
रम *1st c.* to take delight; with वि to abstain; रम्म *m. f. n.* pleasant.
रव *1st c.* वि to cry.
रस *m* taste, juice.
रस्स [ह्रस्व] *m. f. n* short.
राग *m.* passion, lust.
राज *m.* a king; राजगह *n. name of a city*; राजपुत्त a king's son, prince; राजपुरिस *m.* a royal servant.
राम *name of a prince.*
रासभ *m.* an ass.
रासि *m* a heap.
राहुल *m. name of a prince.*
रुक्ख [वृक्ष] *m.* tree.
रुच *4th c.* to be liked; *10th c.* to like, to choose; w. आ to inform.
रुचि *f.* beauty, liking, love, splendour.
रुध *7th c* to hinder.
रुह *6th c.* w. आ to mount; w. ओ to dismount; w. अभि + आ to mount, to ride;
रूहना *f.* growth, growing; रूळ्ह *m. f. n.* grown.
रे *ind.* O! Oh!

लक्खणपटिग्गाहक [लक्षणप्रतिग्राहक] *m.* a foreteller.
लप *1st c.* w. वि + प to mutter, to prate, to rave.
लभ *1st c.* to get; to be allowed; *gerund* लद्धा having got.
लम्ब *1st c.* w. आ to lean upon.
लवण *m f. n* salt.
लाभ *m.* acquisition, gain, profit.
लिप *7th c.* to smear; with *causal* आलिम्पापय, आलेपय to besmear.
ली *4th c.* w. नि to hide oneself, to lie, to perch.
लु *9th c.* to cut.
लुद्द [लुब्ध] *m.* a hunter.
लुभ *4th c.* to covet; लुद्ध *m. f. n.* greedy.
लोक *m.* people, a world, the world.
लोकुत्तर *m. f. n* superhuman.

व *contraction of* एव *q. v.*
वग्ग [°र्ग] *m* volume, a part.
वङ्क [°क्र] *m. f. n.* crooked.

वच *1st c* to speak, *n* speech, words

वच्छ [°त्स] *m* a calf, a young one

वज [व्रज्] *1st c* w प (पव्वज) to renunciate

वजिर [वज्र] diamond

वज्ज *10th c* w परि to avoid

वञ्च *10th c* to deceive, to cheat

वञ्झा [वन्ध्या] *f* a childless lady

वट्टति *ind* it is proper (for)

वण [व्र°] *m* a wound

वण्ण *10th c* to describe, to praise, *m* colour, beauty, वण्णवन्त *m n* beautiful, handsome

वण्णु [°र्णु] *f* sand

वत्त *1st c* w अति to transgress, *caus* w प, (पवत्तय) to start, to continue

वत्तु [°क्तृ] a speaker

वत्थ [°स्त्र] *n* a garment

वत्थु [°स्तु] *n* a story, thing

वद *1st c* to speak, w उप to blame आ to advise *caus* वादय to play upon

वध *1st c* to kill *m* sentence of death, murder

वनप्पगुम्ब [°प्रगुल्म] a wild thicket

वनमहिंस [°ष] *m* a wild buffalo

वन्त *m n* वती न्ती *f*. *same as* मन्त *q v*

वन्हि [°ह्नि] *m* fire

वप *1st c* to sow

वप्प [बाष्प] *n* a tear, tears

वय *n* age, वयप्पत्त *m f n* who has come of age

वर *1st c* w आ to cover, w वि to open, *10th c* to choose w वि to prohibit

वर *ind* better

वस *1st c* to dwell, w अधि + आ to dwell in w वि to live separately, w सं to live together *caus* w नि निवासय to wear, to cause to wear

वसल [वृष°] *m* an outcast, cāndāla

वस्स *1st c s v* देव *n* [वर्ष] a year

वह *1st c* to bear, to carry

वा *4th c* to blow वात *m* the wind, वातपान *m* a window

वाचा *f* speech, words

वाणिज *m* a merchant

वानर *m* a monkey, वानरिन्द *m* a lord of the monkeys

वापी *f* a well

वारण *m* an elephant

वारि *n* water

वारुणि *f* wine

वि *prefix* apart, distinct.
विचार *m.* a thought.
विजित *m. f. n.* conquered.
विज्जु [°द्युत्] *f.* lightning.
विद् *4th c.* to exist: *7th c.* to acquire, get; *10th c.* to acknowledge, to experience, to know; w. पटि to inform. विदू *m.* a learned man.
विदिसा *f. name of a town.*
विद्ध *m f. n.* pierced, shot.
विना *ind.* without.
विनिपात *m.* degradation.
विपुल *m. f. n.* abundant, much, plentiful.
विभत्ति [°क्ति] *f.* the grammatical case.
विय (= इव) *ind.* as, like.
विरिय [वीर्य] *n.* effort, exertion.
विवाद *m.* a quarrel.
विस *6th c.* w. प to enter; w. परि to serve (as food).
विस्सर [°स्व°] *m.* groan, moan.
विस्सासं आपज्ज् to put faith (in).
विहार *m.* a monastery.
वीणा *f. m.* lute.
वीथि *f.* a road, way.
वीसति, वीसं [विंशति] *f.* twenty.
वु *5th c.* to restrain; w. परि to surround.
वुड्ढि [वृद्धि] *f.* growth, prosperity.
वुत्ति [वृ°] *f.* maintenance.
वुद्ध [वृ°] *m. f. n.* old.
वुसभ [वृष°] *m.* an ox.
वे [वै] *a meaningless particle.*
वेठ *10th c.* w. पटि (ठि) to wrap round.
वेज्ज [वैद्य] *m.* a physician.
वेर [वै°] *n.* enmity; वेरभय *n. pl.* enmity and fear.
वेसाखपुण्णमा [वैशाख पौर्णि] *f.* the full-moon day of the month Vaiśākha.
वेळु *f.* a bamboo.
वो (often substituted for भो)
व्यञ्जन *n.* a consonant.

स *pref.* with; सरज dusty.
स, सक [स्व, स्वक] *m. f. n.* one's own.
सक *5th c.* to be able.
सक्का [शक्यम्] *ind.* it is possible.
सकिं [°कृत्] (सकिद् bef. vowels) once.
सकुण [शकुन] *m* bird.
सक्कार [°त्का°] *m.* respect, honour.
सक्खरा [शर्क°] *f.* sugar.
सक्यपुत्त [शाक्यपुत्र] *m* descendant of the Sākyas i.e Buddha.
सखी *f.* a maiden.
सग्ग [स्वर्ग] *m* heaven.

सङ्क *1st c w* आ to suspect
सङ्ख [श°] *m* a conchshell
सङ्घ *m* the Assembly
सचे *ind* if
सञ्ञा *f* perception
सट्ठि [षष्टि] *f* sixty
सत [श°] *n* a hundred, *m f n* hundred
सतपत्त [श° °त्र] *m* a woodpecker
सति [स्मृ°] *f* recollection, सतिमन्त *m n* possessed of recollection alert
सत्त [°त्त्व] *m* a being
सत्त [°प्त] *m f n* seven, *hence* सत्तद्दस (१७) etc, सत्तधा in 7 groups सत्तम *m n* seventh, सत्तमी *f* seventh, the loc case
सत्तति [°प्त°] *f* seventy
सत्ति [शक्ति] *f* strength
सत्तु [शत्रु] *m* an enemy सत्तुघाती *m n* one who kills one s enemies
सत्थवाह [सार्थ°] *m* leader of a caravan
सत्थि [°क्थि] *f n* the thigh
सत्थु [शास्तृ] *m* the teacher
सदा *ind* always
सदिस [°दृश] *m f n* like, resembling
सद्द [शब्द] *m* a word
सद्धा [श्र°] *f* faith
सद्धिं [सार्धम्] *ind* with
सन्त *m n*, सती न्ती *f* being, a good person
सन्तान *n* the shoots
सन्तास [°त्रा°] *m* fear
सन्ति [शा°] *f* peace
सन्तिक *ind* into the presence, near
सन्थव [संस्त°] *m* friendship
सन्धाय *ind* with reference to, about
सन्निवास *m* society
सप्प [°र्प] *m* a serpant
सप्पि [°र्पि] *n* ghee
सप्पुरिस [°त्पुरुष] *m* a good man, a saint
सब्ब [°र्व] *m f n* all, सब्बञ्ञू *m* the All wise one, सब्बतो *ind* from all sides सब्बत्थ *ind* everywhere
सम *4th c w* उप to be calmed, pacified *caus* समय to calm, pacify
सम *m f n* equal समं *ind* equally
समण [श्र°] *m* an ascetic
समुद्द [द्र°] *m* the sea, समुद्दमज्झ *m* the middle of the sea
सम्पत्ति *f* property
सम्पन्न *m f n* endowed with
सम्भव *m* production, rise
सम्मा [°म्यक्] *ind* rightly, well, सम्मासम्बुद्ध *m* the highly Enlightened one

सयम्भू [स्व°] *m f n* self-existent
सय्ह [°ह्य] *m f n* bearable
सर [श°] *m* an arrow [स्व°] *m* a vowel [सरस्] *n* a lake
सर *1st c* w अनु [अनुस] to follow [अनुस्मृ] to remember
सरणं गत [श°] *m f n* who has sought refuse
सस [शश] *m* a hare
सस्सू [श्वश्रू] *f* a mother in law
सह *ind* with
सह *1st c* w प to hear
सहस्स [°स्र] *n* a thousand *m f n* thousand
सा *f* she *m* [श्वन्] a dog
साखा [शा°] *f* a branch
साधु *ind* good, well yes
सामणेर [श्रा°] *m* a novice (new monk)
साम *m f n* one s own सामी [स्वामिन्] *m n* lord, master
सायं *ind* in the evening
साला [शा°] *f* a school
सावक [श्रा°] *m* a pupil, a disciple
सावत्थि [श्रावस्ति] *f name of a city*
सासन [शा°] *n* the Religion
सि (सय से) *1st c* to lie down
सिक्ख *1st c* to learn
सिगाल [शृ°] *m* a jackal
सिङ्ग [शृ°] *n* a horn
सिच *7th c* to sprinkle w अभि to crown
सिनेह [स्ने°] *m* love
सिर [शिरस्] *n* the head
सिरी [श्री] *f* wealth, fortune
सिव *4th c* to sew
सीघ [शीघ्रम्] *ind* soon quickly सीघयायी *m n* one who goes fast
सीद *1st c* w नि to sit down
सील [शी°] character, a commandment virtue सीलवन्त *m n* virtuous
सीस [शीर्ष] *n* the lead
सीह [सिं°] *m* lion
सु *1st c* w प to create, to produce
सु [श्रु] *5th c* to hear सुत्वा *m* having heard, सातु *m* a hearer
सु *prefix* good सुधम्मता *f* goodness righteousness
सुप्पबुद्धं *ind* wide awake
सुभासित *m f n* well spoken well advised
सुक्ख [शुष्क] *m f n* dry
सुख *n* happiness सुखित *m f n* सुखी *m n* happy
सुखुम [सूक्ष्म] *m f n* thin subtle

सुचि [शु°], सुचिमन्त [शुचिमत्] *m n* pure
सुण्हा [स्नुषा] *f* daughter-in-law
सुत्त [सुप्त] *m f n* asleep, sleeping
सुत्त [सूत्र] *n* a thread, a chapter
सुत्तनिपात *m name of a book*
सुद्धि [शु°] *f* purification
सुद्धोदन [शु°] *name of a king*
सुन्दर *m f n* beautiful, fine, nice
सुपिन [स्वप्न] *m* a dream
सुभ *1st c* to look beautiful
सुरिय [सूर्य] *m* the sun
सुवण्ण [°र्ण] *n* gold
सुवे [श्वस्] *ind* tomorrow
सुस *4th c* to dry, to wither
सुसिर *n* a hollow
सुहित *m f n* contented
सेट्ठ [श्रेष्ठ] *m f n* better, best, greatest
सेट्ठी [श्रेष्ठिन्] *m* banker, a merchant
सेत [श्वे°] *m f n* white, सेतच्छत्त *n* a white umbrella
सेतु *m* a bridge
सेना *f* an army, सेनापति *m* a general
सेय्यथा, सेय्यथाऽपि [तद्यथा, अपि] *ind* as it were
सेय्यो [श्रेय] *ind* better
सेल [शै°] *m* a summit
सेस [शेष] *m f n* remaining
सो *m* he, *ind suffix* in so many pieces, *as* सतसो
सोचितब्ब [शो° °व्य] *n* a sad thing
सोण्डा [शु°] *f* the (elephant's) trunk
सोत [श्रोतस्] *n* the ear
सोतु *s v* सु to hear
सोतापन्न *m f* (a person) in the first stage of sanctification
सोभन *m f n* beautiful, fine
सोम्म [सौम्य] *m f n* calm
सोरत [सु°] *m f n* contented, satisfied
सोळस [षोडश] *m f n* sixteen
सं *pref* together संयुत्त *m f n* conjunct, संयुत्तनिकाय *m name of a book*, संवर *m* restraint संवाद *m* conversation, संसग्ग *m* association, contact
सुंसुमार [शिशु°] *m* a crocodile
स्वाक्खात [सु + आख्यात] *m f n* well preached
स्वे *same as* सुवे *q v*

हत्थ [°स्त] *m* the hand

हत्थी [°स्तिन्] *m.* an elephant; हत्थिमेण्ड *m.* an elephant-driver.

हन *1st c.* to kill; to strike; *causal* घातय to assassinate.

हनु *f.* the jaw.

हर *1st c.* to carry; w. आ to bring; w. ओ to remove; w. नी to take out; w. प to strike; w. वि to live.

हरित *m. f. n.* green.

हा *3rd c.* to abandon; *4th c.* to diminish, to decrease; w. वि to decrease; w. प *gerund* पहाय having abandoned.

हि *9th c* to send; w. प to send; पहित *m f n*. sent.

हित *n.* welfare.

हिमवन्त [°वत्] *m.* the Himālayas.

हिय्यो [ह्यस्] *ind.* yesterday.

हिरी [ह्री] *f.* shame.

हिंस *7th c.* to hurt, to torture; w. वि to hurt.

हु *2nd c.* [भू] to be; *3rd c.* to sacrifice.

हेट्ठा [अधस्तात्] *ind.* below, under; हेट्ठिम *m. f. n.* nether.

हेतु *m.* the purpose; *ind.* for the purpose of; हेतुमन्त *m. n.* having a cause, causal.

हंस *m.* a swan; हंसपोतिका *f.* a gosling.

हंसी *f.* a goose.

ENGLISH-PĀLI GLOSSARY

A, An एक *m f n*
Abandon, to चज (1), हा (3)
Able, to be सक
Abstain, to वि + रम (1)
According to अनु, यथा *ind*
Account, on of निस्साय *ind*
Acquire, to लभ (1)
Acquisition लाभ *m*
Address, to भास *w* अधि, चर *w* समुदा
Advice ओवाद *m*
Advise, to ओ + वद (1)
After अनन्तर (time), पच्छा (space), *ind*
Age, one who has come of वयप्पत्त *m f n*
Air, the आकास *m*
All सब्ब *m f n*
Allowed, to be लभ (1)
All wise one, the सब्बञ्ञू *m*
Also अपि *ind*
Always सदा *ind*
At once खिप्प
Among मज्झे *ind*
Amusement केलि *f*
An *s v A*
Ancient पोराणक *m f n*
And च, And then तदनन्तर, पच्छा च, *ind*
Angry, to get कुध (4), कुप (4)
Animal जन्तु *m*, पाण *m*, पाणी *m*

Another अञ्ञ, अञ्ञतर, इतर, पर *m f n*
Anxious, to be चिन्त (10)
Any क *m f n* + चि (चिद्)
Anything किञ्चि, किञ्चिदपि
Approach, to उप + सं + कम (1)
Arise, to उत् + ठा (उट्ठा, उट्ठह उत्तिट्ठ 1)
Army सेना, चमू, *f*
Arrow उसु, सर, *m*
Ascend, to उत् + तर (उत्तर 1)
Ascetic परिब्बाजक *m*
Ask, to (as a question) पुच्छ, (1) (to beg) याच (1), (to tell) ब्रू (2)
Aspire for, to पत्थ (10)
Ass गद्रभ, रासभ, *m*
Assembly (of monks or nuns) सङ्घ *m* (समास 1)
Associate, to स + आसं
At (*Loc Case*) —one another अञ्ञमञ्ञं *ind*, —will यथासुख *ind*
Attend upon, to उप + ठा (उपट्ठा, उपट्ठह, उपतिट्ठ 1)
Awake, to प + बुध (4)

Babylon बावेरु
Bad कु दुर्, *prefix*
Bad men, -people दुज्जन *m.*
Bamboo वेळु *n*
Bank (*river's*) तीर *n*,

Be, to अस, हु (2)
Bear, to प+सह (1)
Beard, मस्सु *n*
Beast चतुप्पद, पसु, *m*
Beat, to प+हर (1)
Beauty वण्ण *m*
Beautiful सुन्दर सोभन, *m f n*
Become, to भू (1)
Beg, to याच (1)
Beggar भिक्खक *m*
Begin, to आ+रभ (1)
Behaviour आचार *m*
Being, a सत्त *m*, *pres p.* सन्त *m f n*
Believe in, to सद् + धा (सद्दह 1)
Below हेट्ठा *ind*
Beneficial कल्याण, हित *m f n*
Besmear, to आ+लिप (7), *caus* आलिम्पापय, आलेपय
Best सेट्ठ *m f n*
Better वर *ind*, सेट्ठ *m f n*
Bird पक्खी, सकुण *m*
Birth जाति *f*
Bitter कटु *m f n*
Blaze, to प+जल (पज्जल 1)
Blessed One, the भगवन्त *m*
Blind अन्ध *m f n*
Blossom, in पुप्फित *m f n*
Blow, to वा (4)
Body काय *m*
Book पात्थक *n*
Bone अट्ठि *n*
Born, to be उत्+पद (उपज्ज 4), निर+वत्त (निब्बत्त 1)
Both उभय, उभो *m f n*
Bowl पाति *f*
Bow धनु *n*
Brahman ब्राह्मण *m*; -woman ब्राह्मणी *f*
Branch साखा *f*
Break, to भज, भिद (7)
Bridge सेतु *m*
Bring to आ+हर (1)
Brother बन्धु, भातु *m*
Brought *pp* आनीत *m f n*
Buffalo महिस *m*
Burden भार *m*
Burn, to दह (1) झा (4)
Bury, to नि+धा (निदह 1)
But तु, पन, *ind*
Buy, to कि (किणा 9)
Called नाम *ind*
Care, to take of वि+चर *caus* विचारय
Carry, to नी, वह, हर (1)
Catch, to गह (गण्हा 9) धर (10)
Cause कारण *n*, हेतु *m*
Certain, a क *m f n* +चि (चिद्) *ind*
Chair पीठ *n*
Character, सील *n*
Character, man of सीलवन्त *m*
Chariot रथ *m*
Charity दान *n*
Chief अग्ग, आदि *m f. n*
Child बालक, दारक *n*

Choose, to वर (10)
Citizen नागर, नगरवासी, *m*
City नगर, *n*
Claw अळ *m*
Close to थक (10), *pot pass p* थाकेतब्ब *m f. n*
Cloth चाळ *n*
Clothes वत्थ *n pl*
Collect to चि (9)
Colour वण्ण *m*
Come, to आ + गम (आगच्छ 1) इ (ए, 2), *pp* आगत *m f n*
Commandment सील *n*
Commit, to कर (करो, कुब्ब 1)
Companion सहाय, सहायक *m*
Compassion अनुकम्पा *f*
Conchshell सङ्ख *m*
Conduct आचार *m*
Conquer जि (जय, जे, 1 जिना 9), —or जेतु *m*
Consciousness सञ्ञा *f*
Constantly सतत *ind*
Contained, to be सिंम अस (2)
Content, to one's heart's यावदत्थं, *ind*
Contented सुहित *m f n*
Cook, to पच (1)
Corn धञ्ञ *n*
Cottage कुटि, पण्णसाला, *f*
Count, to गण (10)
Country रट्ठ *n* . the — जनपद *m*
Covered with dirt मलग्गहीत *m f n*

Covet, to लुभ (4)
Cow गावी, धेनु *f*
Crane बक *m*
Create, to उत् + पद *caus* उप्पादय
Creeper लता *f*
Crocodile सुंसुमार *m*
Crooked वङ्क *m f n*
Crore कोटि *f*
Crow काक *m* Female-काकी *f*
Cuckoo कोकिल *m*
Cultivate, to भू *caus* भावय
Curds दधि *n*
Customer गाहक *m*
Cut, to छिद (7), *pp* छिन्न *m f n*

Dagoba थूप *m*
Daily पच्चहं, पटिदिनं, *ind*
Danger भय *n* , भीति *f*
Daughter कञ्ञा, दुहितु, धीतु, *f*.
Day अह *n* दिवस *m*
Death मच्चु *m* , मरण *n*
Decay, to खी (1), हा (4).
Deceive, वञ्च (10)
Decrease, to हा (4)
Deed किच्च *n*
Deep निम्न *m f n*
Deer मिग *m*
Deity देवता *f* [मुत्ति *f*
Deliverance निब्बान (ण) *n*
Demon यक्ख *m* रक्खस *m*
Desirous of (*use* काम *in compounds*)

Die (*noun*) अक्ख *n*
Die, to काल कर (8), मर (1)
Dig, to खण
Direction दिसा *f*
Divide, to भज (भाजय 10)
Divine World, the देवलोक *m*
Do to कर (8) Do not, Don't मा, *ind*,
Doctrine, the धम्म *m*
Dog कुक्कुर, सा, *m*
Done कत *m f n*
Donor दातु *m*
Dream सुपिन *m*
Drink, to पा (पिव-व 1), Drinking (wine) मज्ज पान *n*
Drop away, to गल (1)
Drum भेरि, भेरी *f*
Dry (*adj*) सुक्ख *m f n*
Dry up, to सुस (4)
Dull, a dull fellow दुम्मेध *m f n*
Dust रज, *n* Dusty सरज *m f n*
Duty, the कम्म *n*, धम्म *m*
Dwell, to वि + हर (1) वस (1) वासं कप्पय (10)

Eat, to अस (9), खाद (1), -en असित, खादित *m f n*
Eight अट्ठ *m f n*
Eighteen अट्ठारस *m f n*
Eightyfour चतुरासीति *f sing*
Elder थेर *m*
Elephant वारण, हत्थी, *m*, —driver हत्थिमेण्ड *m*, —ess करेणु *f*
End काटि *f*
Endowed सम्पन्न *m f n*
Enemy सत्तु *m*
Enjoy, to भुज (7)
Enter, to प + विस (6)
Entertain, to सं + तप्प (10)
Equally सम *ind*
Equip, to कप्प (10)
Err, to प + मद (4)
Erect, cause to be erected, to कर *caus* कारय कारापय
Even अपि, ऽपि
Evening, in the साय *ind*
Except विना *ind*
Exertion परक्कम *m*, विरिय *n*
Exhausted *p p* किलन्त
Eye, the अक्खि, चक्खु *n* one who has eyes चक्खुमन्त *m f n*

Face, with one's—towards अभिमुखं *ind*
Faith सद्धा *f*
Fall, to पत (1), वि + पत (1), —asleep निद्द ओक्कम (1)
Family कुटुम्ब *n*
Far दूरे *ind*
Fast उपोसथ *m*
Father जनक, पितु, *m*
Fault अपराध, दोस *m*
Fear (*noun*) भय, *n*, भीति *f*

Fed (*p p*) पुट्ठ *m f n*
Fellow पाणी *m*
Fetch, to आ + हर (1)
Fire अग्गि, वन्हि *m*
Firmly दळ्ह *ind*
Fish मच्छ *m*
Fit to be given देय्य *m f n*
Five पञ्च *m f n*
Flame अच्चि *f n*
Flesh मंस *n*
Flock सङ्घ *m*
Flower पुप्फ *n*
Food अन्न भोजनीय, *n*
Fool बाल *m*
Foot पाद *m*, पद *n*.
Forces चमू *f*, सेना *f*
Forest अरञ्ञ वन, *n*
Four चतु (चतुर्) *m f n*, —teen चतुद्दस
Fortyfive पञ्चचत्ताळीसति सा *f s* -two चतुचत्ताळीसति सा *f sing*
Friend मित्त, सहाय, *m* -ship मेत्त *n*, मेत्ता, मेत्ती *f*
Frivolity कीळा *f*
From तो *suffix* (*use Abl case*) पट्ठाय
Front, in पुरतो *ind*
Fruit फल *n* ful फलवन्त *m n*
Fuel दारु *n*
Full आकिण्ण, पुण्ण *m f n*

Gain one's living, to जीविकं कप्प (10)
Gait गति *f*
Ganges (river) गङ्गा *f*
Garden उय्यान *n*
Gardener उय्यानपाल *m*
Garland माला *f*
Garment वत्थ *n*
Get, to लभ (1)
Ghee घत, सप्पि *n*
Gift दान *n*
Girl, a little बाला *f*
Give to दा (3)
Glass आदास *m*
Glory इद्धि *f*
Go, to इ (2) गम (गच्छ 1)
God देव *m*, —dess देवता *f*
Goat अज *m*
Gold सुवण्ण हिरञ्ञ, *n*
Gold coin निक्ख *m*
Good, the सुजन *m*, सन्त *m*
Goose हंसी *f*
Gosling हंसपोतिका *f*
Gradually अनुपुब्बेन *ind*
Gram कलाय *m*
Grandmother अय्यका *f*
Grandson नत्तु *m*
Grass तिण *n*
Great महन्त *m f n* —king महाराज *m* -est सेट्ठ *m f n*
Green हरित *m f n*
Grief दुक्ख *n*
Grind, to पिस (7)
Ground भूमि *f*
Grow, to वड्ढ (1)
Gruel यागु *f*

Hand, the हत्थ.
Happy सुखित m f. n., सुखी m. n.; —ness सुख n.
Hare सस m.
Have, to (*use* to be.. of).
He स, सो m.
Head सिर, सीस n ; —of the house गहपति m.
Heap रासि m
Hear, to *causal* सावय, सुणापय.
Hearer सोतु m. n.
Heaven सग्ग m.
Held गहित m. f n.
Hell निरय m.
Here अत्थ, इह, इध, एत्थ, *ind*.
Hermit तापस m.
Hewer छेतु m n.
Hinder to रुध (7).
Hire भति f.
His Majesty महाराज m.
Hold, to धर (10).
Hollow सुसिर m f. n
Honey मधु n.
Honour यस n.
Horn सिंग n.
Horse अस्स m.
House गह, घर n.; —holder गहट्ठ m.
Hundred सत m. f. n.; a— सत n.
Hungry बुभुक्खित m. f. n.
Hunter लुद्द m.
Hurt, to पीळ (10), हिंस (7).
Husband भत्तु, सामी m.

I अहं m f. n.; I hope कच्चि *ind*.
If चे, यदि, सचे *ind*.
In (*use. loc. case*), अन्तो, अन्तरे.
Increase, to वड्ढ (1).
Indeed किर *ind*
Inform, to आ + रुच (10).
Insult, to अप + मन (4).
Intellect पञ्ञा f.
Interior of the house, in the अन्तोघरं *ind*.
Intoxicated, to be मद (4), प + मद (4)
Invite, to आ + मन्त (10).

Jackal सिगाल m.
Jambu tree जम्बु f.
Jaw हनु f.
Jewel रतन n.
Join, to युज (7).
Jump up, to उत् + पत (उप्पत 1).

Kill, to जीविता वोरोपय (10); मर *causal* (मारय); हन, वध.
Killed *pp.* मारित, हत, m f. n
Killing (*noun*) पाणातिपात m
King राज, भूप m.—dom रज्ज, रट्ठ n.
Knee जानु n.
Know, to ञा (जाना); —er अभिञ्ञातु m.

Lady इत्थि थी *f* A young— वधू *f*

Lain निक्खित्त *m f n*

Lake तळाक *m*

Later on अपरभागे *ind*

Law धम्म *m*

Leader नेतु *m n*

Leaf पण्ण *n*

Learn, to सिक्ख (1)

Learned man विद्‌ *m*

Left alive, to be जीव (1)

Lesson पाठ *m*

Letter अक्खर, पद *n* पण्ण *n*

Lie down, to नि + सी (4), नि + पद (4)

Life आयु *n*

Light आलोक *m*

Like इव, विय *ind*

Like, to रुच *caus*

Liked, to be रुच (4)

Liking, to one's अत्तनो रुचिया

Lion सीह *m*

Live, to जीव (1), वस (1)

Living, to be जीव (1)

Living, to gain one's जीविक कप्प (10)

Long दीघ *m f n*, (time) दीघरत्त *ind*

Look handsome, to सुभ (1)

Lord सामी *m*, —of the monkeys वानरिन्द *m*

Lose, to हा *causal* (हापय)

Lost खीण नट्ठ, *m f n*

Love पीति *f*, रति *f*, सिनेह *m*

Lustre तेज *n*

Lute वीणा *f*

Maiden कञ्ञा *f*

Maidservant दासी *f*

Man नर, पुरिस, मनुस्स *m*

Mango अम्ब *m* tree, *n* fruit

Many बहु *m f n*

Marriage of a son आवाह *m*

Master सामी *m*

Meal भत्त *n*

Meaning, the अत्थ *m*

Measure, to मि (9)

Medicine ओसध *n*

Merchant वाणिज, सेट्ठि *m*

Merit पुञ्ञ *n*, merits गुणा *m pl* one who performs पुञ्ञकारी *m n*, a meritorious action पुञ्ञकम्म *n*

Messenger दूत *m*

Milk (*noun*) खीर, दुद्ध, *n*, (*verb*) to दुह (*passive* दुय्ह) milked *p p* दुद्ध *m f n*

Mind, the चित्त, चेत, मन *n*

Minister अमच्च *m*

Miserable दुक्खी *m n*

Mistake पमाद *m*

Moderate मत्तञ्ञू *m f n*

Moment खण *m* Every— खणे खणे *ind*

Monastery विहार *m*

Monk भिक्खु *m*

Monkey कपि, वानर *m.*
Moon चन्द *m.*
Morning, in the पातो *ind.*
Mother मातु *f.* -in-law सस्सु *f.*
Mountain पब्बत *m.*
Mounted *p. p.* आरूळ्ह *m. f. n.*
Mouth, the मुख *n.*
Mouse मूसिक *m.*
Much पहूत, विपुल *m. f. n*
Multitude सङ्घ *m.*

Name नाम *n.*
Naming day नामगहणदिवस *m.*
Near निस्साय, सन्तिके *ind.*
Neck, the गीवा *f.*
Neglected उपेक्खित *f.*
Next दुतिय *m. f. n.*
Night रत्ति *f.*
Nineteen and a half अड्ढवीसति *f. sing.*
Ninetyfive पञ्चनवुति *f. s.*
Ninetynine नवनवुति *f. s.*, एकूनसत *m n.*
Nose, the नत्थु, नासा *f.*
Not न.
Nourish, to पटि + जग्ग (1), पुस (4).
Now अथ, दानि, इदानि *ind.*
Nun भिक्खुणी *f.*

O ! Oh ! भो *ind.*
Object, the desired अत्थ *m.*
Obligations कत *n. sing.*
Observe, to रक्ख (1).
Oil तेल *n.*
Old वुड्ढ *m. f. n.*; -age जरा *f.*
Once एकदा, सकदा ; -upon a time अतीते किर.
One (*definite*) एक ; (*indefin*) अञ्ञतर, *m f. n.* -another अञ्ञमञ्ञ *ind.*
Only एव, येव *ind.*
Open, to घट *w.* उ. (उग्घाटेति 10).
Or वा *ind.*
Ordination उपसम्पदा *f.*
Other अञ्ञ, पर *m. f. n* And others (use आदि in compounds).
Overcome, to अभि + भू (1).
Overjoyed पहट्ठ *m. f. n.*

Pain दुक्ख *n.*
Palace पासाद *m.*
Pan भाजन *n.*
Pandal मण्डप *m.*
Parents मातापितरो *m. pl.*
Park उय्यान *n.*
Pass away, to कालं कर.
Passion काम *m.*
Pasture गोचर *m.*
Path, the पथ, मग्ग *m.*
Pay, to दा (3) ; *causal* दपय.
Peace सन्ति *f.*
Peacock मोर *m.*
Penance तप *n.*
People जन, लोक, *m.*
Perform, to = to do, *q. v.*
Perfume गन्ध *m.*

Perish, to नस (4)
Personally अत्तना ind
Physician वेज्ज m
Pieces, in धा suffix
Pit कासु f
Pity दया f
Place ठान n
Play, to कीळ (1) (gamble) दिव (4) —upon वद caus (वादय)
Playground केळिमण्डल n
Pleased सन्तुट्ठ m f n
Plough, to कस (1)
Ploughshare फाल m
Poor, poor man कपण, दळिद्द, दुग्गत m f n
Possible सक्का ind
Pot घट m, पत्त n
Power बल n
Praise to वण्ण (10), प + संस (1)
Pray, to पत्थ (10)
Preach, to दिस (देसय 10)
Presence, into the सन्तिकं, सन्तिके ind
Profit लाभ m
Prohibit, to नि + वर (10)
Promise पटिञ्ञा f
Proper, it is वट्टति ind
Property सम्पत्ति f
Prosperity, days of सम्पत्ति काल m
Protect, to पाल (10), रक्ख (1)
Prowess आनुभाव m
Pupil अन्तेवासिक, अन्तेवासी m
Pure सुचि m f n
Purification सुद्धि f
Put pp पक्खित्त m f n

Quarrel कलह m
Quarter दिसा f
Queen महेसी f, देवी f (in addressing)
Question पञ्ह m
Quickly खिप्पं ind

Rain देव m (वस्स 1) वुट्ठि f
Ram एळक m
Reduced to abject poverty अतीव दुग्गत m f n
Really नाम ind
Relative ञातक m
Release, to मुच (मुञ्च 7 caus मोचय pass मुच्च)
Religion धम्म m
Remember to अनु + सर (अनुस्सर)
Remove, to नुद (6)
Renunciate, to प + वज (पब्बज) infin पब्बजितु
Repay, to पटि + कर (8)
Requisite (a monk s) पच्चय m
Residence, to make one's वासं कप्पय (10)
Resident of a nation रट्ठवासी m
Respect गारव m

Return, to पति + आ + गम (पच्चागच्छ 1)
Rice, cooked भत्त *n*
Rich धनवन्त *m n*
Ride, to आ + रुह, आ + रूह (6)
Rise, to उत् + गाम (उग्गच्छ 1) जन (जाय 4), उत् + पद (उप्पज्ज 4)
Rising उग्गमन *n*
River नदी *f*
Road अद्ध *m*
Roam, to वि + चर (1)
Robe चीवर *m*
Root मूल *n*
Run away, to पला (4)

Sacrifice, to यज (1), हु (3)
Sage इसि *m*
Salt लवण *m f n*
Salute, to नम, नमस्स, वन्द (1)
Same, the त (तद्) *m f n* + एव *ind*
Saving alive ठपेत्वा *ind*
Say, to वच, भण (1)
Sea, the समुद्द *m*
Searching, to go परि + इस (परियेस 1)
Seated निसिन्न *m. f n.*
See, to दिस् (पस्स 1), *pass* दिस्स, *pp* दिट्ठ
Sell, to वि + की (विक्किणा 9)
Send for, to प + हुम *causal* (पक्कोसापय)
Sent *pp* पहित *m f n*

Serpent नाग, सप्प *m*
Servant किङ्कर, दास *m*
Serve, to उप + ठा (उपट्ठा ट्ठ-तिट्ठ), सेव (1)
Set, to अत्थ गम (°ङ्ग 1)
Seventeen times सत्तरसक्खत्तुं *ind*
Seventy सत्तति, -one एकसत्तति *f s*
Sew, to सिव (सिब्ब 4)
She सा *f*, —goat अजा *f*
Shine, shine forth, to प + कास, भास (1)
Ship नावा *f*
Shoe पादु *f*
Shoot, to विध (विज्झ 4)
Shopkeeper आपणिक *m*
Show, to दिस *caus* दस्सय
Shut, to पि + धा (पिदह)
Sick गिलान *m f n*
Sin, who commits पापकारी *m n*
Sinful quality पापधम्म *m*
Sing, to गा (4)
Single एक *m f n*, + अपि *ind*
Sir! भद्दन्त *voc s*
Sit, to नि + सीद (1)
Six छ *m f n*, —teen सोळस *m f n*, —ty five पञ्चसट्ठि *f sing*
Slay, to जीविता वोरोपय [(*caus*)
Slow मन्द *m. f. n*

So long as याव ताव *ind*
So that इति, ऽति *ind*
Some क *m f n* + चि (चिद्) *ind*, अञ्ञ, एकच्च *m f n*
Son पुत्त *m*
Sour अम्बिल *m f n*
Sow, to वप (1)
Speak, to कथ (10), वद (1), ब्रू (2) —out वच (1) *Pot p p* वत्तब्ब *m f n* —er वत्तु *m*
Speech वच *n*, वाचा *f*
Splendour रुचि *f*
Sport, to कीळ (1)
Spot ठान *n*
Spoon दब्बी *f*
Sprinkle, to सिच (7)
Stand, to ठा (तिट्ठ)
Start, to प + या (1)
Steal, to चुर (10)
Stick कट्ठ *n*, दण्डक *m*
Stone अस्मा, पासाण, *m*
Storehouse कोट्ठक *n*
Story वत्थु *m f*
Street रच्छा *f*
Strength बल *n*, सत्ति *f*
Strive, to वायम (1), परा + क्रम (परक्कम 1)
Strong दळ्ह, बलवन्त *m f n*
Succeed, to स + पद (4)
Suffer, to अनु + भू (2) —ing दुक्ख *n*
Summer, the गिम्हान, निदाघ *m*
Sun, the सुरिय *m*
Support, to भर (1)
Surrounded *pp* परिवुत *m f n*
Sweep to सं + मज्ज (1)
Sweet मधुर *m f n*
Sword असि, खग्ग *m*

Tail नङ्गुट्ठ *n*
Tank वापी *f*
Take, to गह (गण्हा 9) —out नी + हर (1)
Talkative बहुभाणिनी *f*
Teacher आचरिय, सत्थु *m*
Tear (*noun*) अस्सु *n*
Tear, to फाल (10), tearing down फालेत्वा *gerund*
Tell, to कथ (10)
Temple चेतिय, *n*
Ten दस *m f n*
That (relative) य *m f n*, (demonstrative) त, अमु *m f n*
The (is not represented in Pāli)
Then तदा *ind*
There तत्थ तत्र, *ind*
They ते *m*, ता *f*, तानि *n*
Thief चोर, थेन *m*
Thigh सत्थि *f n*
Think, to चिन्त (10) *pp* चिन्तित *m f n*
Thirsty पिपासित *m f n*.
Thirteen तेरस, तेळस *m f n*
Thirty four चतुत्तिंसति सा *f sing*

This अमु, इद *m.f.n.*
Thorn कण्टक *m.*
Thou त्वं, तुवं *m.f.n.*
Thought (*noun*) विचार m.
Thousand (*adj.*) सहस्स m. *f. n.*; (*noun*) सहस्स *n.*
Thread सुत्त *n.*
Three ति *m.f.n.*
Threshold उम्मार *m.*
Throw, to खिप (6); —away प + खिप (पक्खिप 6).
Thunderbolt असनि *m.*
Tired, *pp.* किलन्त *m.f.n.*
Tired, to be किलम.
To-day अज्ज *ind.*
To-morrow सुवे, स्वे *ind.*
Tongue, the जिव्हा *f.*
Tooth दन्त *m.*
Tortoise कच्छप, कुम्म *m.*
Torture, to हिस (हिंस 7).
Touch, to फुस (4)
Tree रुक्ख *m.*
Tribute बलि *m.*
Trickle, to प + घर (पग्घर 1).
Truth, the सच्च *n.*; धम्म *m.*
Try, to यत (1).
Twelfth द्वादसम, बारसम *m. n.*
Two द्वे *m.f.n.*

Ugly दुब्बण्ण *m.f.n.*
Under हेट्ठा *ind.* (*figuratively* सन्तिके *ind.*); —these circumstances एवं सन्ते.
Understand, to बुध (4).

Un —अ (अन्) *prefix.*
Ungrateful अकतञ्ञू *m.f.n.*
Unused निरुपकार *m.f.n.*
Unguent गन्ध *n.*
Upto याव.

Valour विरिय *n.*
Vanish, to अन्तर + धा (4).
Vessel पाति *f.*
Vex, to तप *caus.*
Village गाम *m.*
Virtue सील *n.*, धम्म, गुण *m.*
Virtuous सीलवन्त, गुणवन्त *m. n.*

Wait for, to आ + गम *caus.* आगमय.
Walking—चारी (*m. n.* at the end of a compound).
Wander, to चर (1) with वि.
Want, to इच्छ (1).
Water उदक, जल *n.*
Way पथ, मग्ग *m.*
Wealth धन *n.*
Wealthy धनवन्त *m. n.*
Wear, to नि + वस *causal* निवासय.
Well (*noun*) वापी *f.*
Well (*adv.*) सम्मा *ind.*
Well-advised सुभासित *m.f.n.*
Well preached स्वाक्खात *m. f. n.*
Western पच्छिम *m.f. n.*

What (*relative*) य त *m f n*, (*interrog*) क *m f n*, —ever य किञ्चि *n*, —is the use of? किं *ind*
When (*rel*) यदा *ind*, (*int*) कदा *ind*
Which (*rel*) य *m f n*, (*int*) क *m f n*
White सेत *m f n*
Who *s v* which
Why? किं कस्मा *ind*
Wicked दुट्ठ *m f n*
Wife भरिया *f*
Wine वारुणि *f*
Wise, a w man पण्डित *m*
Wind, the वात *m*
Window वातपान *m*
Wish, to इच्छ (1), —*for* पत्थ (10)
With (*use Instrumental case*) (together) सद्धिं, सह *ind*
With one another अञ्ञमञ्ञ *ind*
Without विना *ind*
Woman इत्थि, इत्थी *f*
Womb कुच्छि *f n*
Wonder अच्छरिय *n*
Wood दारु अरञ्ञ *n*
Word वचन *n*, सद्द *m*
Word वचन *n sing* वाचा *f sing*
World लोक *m*
Worship, to पूज (10) *causal* पूजापय
Worship पूजा *f*
Wrap, to पलि(लि) + वेठ (10)
Wreathe, to गन्थ (1)
Wrested अच्छिन्न *m f n*
Write to लिख (6)

Year वस्स, संवच्छर *n*
Yonder पारिम *m f n*
You तुम्हे, वो *m f n*
Young दहर *m f n*
Youth (young man) युव *m*

PALI AL-HABET IN DIFFERENT CHARACTERS

The Vowels (Initial) (Medial) — Final Vowel Symbols

DEVNAGARI	ROMAN	SINHALESE	BURMESE	SIAMESE	BRĀHMI	DEVNAGARI	ROMAN	SINHALESE	BURMESE	SIAMESE	BRĀHMI
अ	a	අ	အ	อ	𑀅						
आ	ā	ආ	အာ	อา	𑀆	ा after	ā	after	aft	aft	Top
इ	i	ඉ	ဣ	อิ	𑀇	ि before	i	above	above	above	above
ई	ī	ඊ	ဤ	อี	𑀈	ी after	ī	above	above	above	above
उ	u	උ	ဥ	อุ	𑀉	ु under	u	7 or ɯ under	under	under	under
ऊ	ū	ඌ	ဦ	อู	𑀊	ू under	ū	7 or ɯ under	under	under	under
ए	e	එ	ဧ	เอ	𑀏	े above	e	before	before	before	Top
ओ	o	ඔ	ဩ	โอ	𑀑	ो above & aft	o	bef & aft	bef & aft	before	Top
अं	aṃ	අං	အံ	อํ	𑀅𑀁	ं Top	ṃ	after	Top	Top	Top
MARK TO DELETE INHERENT a IN CONSONANTS						under		above	above	under	

[THE CONSONANTS]

Devnagar	Roman	Sinhalese	Burmese	Siamese	Brahmi
क	Ka	ක	က	ก	𑀓
ख	Kha	ඛ	ခ	ข	𑀔
ग	ga	ග	ဂ	ค	𑀕
घ	gha	ඝ	ဃ	ฆ	𑀖
ङ	na	ඞ	င	ง	𑀗
च	ca	ච	စ	จ	𑀘
छ	cha	ඡ	ဆ	ฉ	𑀙
ज	ja	ජ	ဇ	ช	𑀚
झ	jha	ඣ	ဈ	ฌ	𑀛
ञ	na	ඤ	ည	ญ	𑀜
ट	ṭa	ට	ဋ	ฎ	𑀝
ठ	tha	ඨ	ဌ	ฐ	𑀞
ड	da	ඩ	ဍ	ฑ	𑀟
ढ	dha	ඪ	ဎ	ฒ	𑀠
ण		ණ	ဏ	ณ	𑀡
त	ta	ත	တ	ต	𑀢
थ	tha	ථ	ထ	ถ	𑀣
द	da	ද	ဒ	ท	𑀤
ध	dha	ධ	ဓ	ธ	𑀥
न	na	න	န	น	𑀦
प	pa	ප	ပ	ป	𑀧
फ	pha	ඵ	ဖ	ผ	𑀨
ब	ba	බ	ဗ	พ	𑀩
भ	bha	භ	ဘ	ภ	𑀪
म	ma	ම	မ	ม	𑀫
य	ya	ය	ယ	ย	𑀬
र	ra	ර	ရ	ร	𑀭
ल	la	ල	လ	ล	𑀮
व	va	ව	ဝ	ว	𑀯
स	sa	ස	သ	ส	𑀲
ह	ha	හ	ဟ	ห	𑀳
ळ	la	ළ	ဠ	ฬ	

THE NUMERALS

Devnagar	Roman	Sinhalese	Burmese	Siamese
१ २	1 2	1 2	၁ ၂	๑ ๒
३ ४	3 4	3 4	၃ ၄	๓ ๔
५ ६	5 6	5 6	၅ ၆	๕ ๖
७ ८	7 8	7 8	၇ ၈	๗ ๘
९ ०	9 0	9 0	၉ ၀	๙ ๐

CONJUNCT CONSONANTS. I संयुक्तव्यञ्जनानि १

DEVNAGARI	ROMAN	SINHALESE	BURMESE	SIAMESE	DEVNAGARI	ROMAN	SINHALESE	BURMESE	SIAMESE
क्क	KKa	[illegible]	[illegible]	กก	ञ्च	ñca	[illegible]	[illegible]	ญจ
क्ख	KKha	[illegible]	[illegible]	กข	ञ्छ	ñcha	[illegible]	[illegible]	ญฉ
क्य	Kya	[illegible]	[illegible]	กย	ञ्ज	ñja	[illegible]	[illegible]	ญช
क्रि	Kri	[illegible]	[illegible]	กริ	ञ्झ	ñjha	[illegible]	[illegible]	ญฌ
क्व	Kva	[illegible]	[illegible]	กว	ञ्ञ	ñña	[illegible]	[illegible]	ญญ
ख्य	Khya	[illegible]	[illegible]	ขย	ञ्ह	ñha	[illegible]	[illegible]	ญห
ख्व	Khva	[illegible]	[illegible]	ขว	ट्ट	tta	[illegible]	[illegible]	ฏฏ
ग्ग	gga	[illegible]	[illegible]	คค	ट्ठ	ttha	[illegible]	[illegible]	ฏฐ
ग्घ	ggha	[illegible]	[illegible]	คฆ	ड्ड	dda	[illegible]	[illegible]	ฑฑ
ग्र	gra	[illegible]	[illegible]	คร	ड्ढ	ddha	[illegible]	[illegible]	ฑฒ
ङ्क	nKa	[illegible]	[illegible]	งก	ण्ट	nta	[illegible]	[illegible]	ณฏ
ङ्ख	nKha	[illegible]	[illegible]	งข	ण्ठ	ntha	[illegible]	[illegible]	ณฐ
ङ्ग	nga	[illegible]	[illegible]	งค	ण्ड	nda	[illegible]	[illegible]	ณฑ
च्च	cca	[illegible]	[illegible]	จจ	ण्ण	nna	[illegible]	[illegible]	ณณ
च्छ	ccha	[illegible]	[illegible]	จฉ	ण्ह	nha	[illegible]	[illegible]	ณห
ज्ज	jja	[illegible]	[illegible]	ชช	त्त	tta	[illegible]	[illegible]	ตต
ज्झ	jjha	[illegible]	[illegible]	ชฌ	त्थ	ttha	[illegible]	[illegible]	ตถ
					त्र	tra	[illegible]	[illegible]	ตร

In Brahmi place the first member above the second for formation of conjunct consonants.

CONJUNCT CONSONANTS II संयुक्ताक्षराणि

DEVNAGARI	ROMAN	SINHALESE	BURMESE	SIAMESE	DEVNAGARI	ROMAN	SINHALESE	BURMESE	SIAMESE
त्व	tva	ත්ව	တွ	ตฺว	म्फ	mpha	ම්ඵ	မ္ဖ	มฺผ
द्द	dda	ද්ද	ဒ္ဒ	ทฺท	म्ब	mba	ම්බ	မ္ဗ	มฺพ
द्ध	ddha	ද්ධ	ဒ္ဓ	ทฺธ	म्म	mma	ම්ම	မ္မ	มฺม
द्र	dra	ද්‍ර	ဒြ	ทฺร	य्य	yya	ය්‍ය	ယျ	ยฺย
द्व	dva	ද්ව	ဒွ	ทฺว	य्ह	yha	ය්හ	ယှ	ยฺห
ध्व	dhva	ධ්ව	ဓွ	ธฺว	ल्ल	lla	ල්ල	လ္လ	ลฺล
न्त	nta	න්ත	န္တ	นฺต	ल्व	lva	ල්ව	လွ	ลฺว
न्थ	ntha	න්ථ	န္ထ	นฺถ	ल्ह	lha	ල්හ	လှ	ลฺห
न्द	nda	න්ද	န္ဒ	นฺท	व्ह	vha	ව්හ	ဝှ	วฺห
न्ध	ndha	න්ධ	န္ဓ	นฺธ	स्म	sma	ස්ම	သ္မ	สฺม
न्न	nna	න්න	န္န	นฺน	स्व	sva	ස්ව	သွ	สฺว
न्ह	nha	න්හ	နှ	นฺห	स्स	ssa	ස්ස	သ္သ	สฺส
प्प	ppa	ප්ප	ပ္ပ	ปฺป	ह्म	hma	හ්ම	ဟ္မ	หฺม
प्फ	ppha	ප්ඵ	ပ္ဖ	ปฺผ	ह्व	hva	හ්ව	ဟွ	หฺว
ब्ब	bba	බ්බ	ဗ္ဗ	พฺพ	ळ्ह	ḷha	ළ්හ	ဠှ	ฬฺห
ब्भ	bbha	බ්භ	ဗ္ဘ	พฺภ	म्ह	mha	ම්හ	မှ	มฺห
ब्य	bya	බ්‍ය	ဗျ	พฺย					
ब्र	bra	බ්‍ර	ဗြ	พฺร					
म्प	mpa	ම්ප	မ္ပ	มฺป					

CONSONANTS WITH FINAL VOWEL SYMBOLS.

DEVNĀGARI	क्	क	का	कि	की	कु	कू	के	को	कं
ROMAN	K	Ka	Kā	Ki	Kī	Ku	Kū	Ke	Ko	Kaṁ Kaṅ
SINHALESE	ක්	ක	කා	කි	කී	කු	කූ	කෙ	කො	කං
BURMESE	က်	က	ကာ	ကိ	ကီ	ကု	ကူ	ကေ	ကော	ကံ
SIAMESE	ก์	ก	กา	กิ	กี	กุ	กู	เก	โก	กํ
BRĀHMI		𑀓	𑀓𑀸	𑀓𑀺	𑀓𑀻	𑀓𑀼	𑀓𑀽	𑀓𑁂	𑀓𑁄	𑀓𑀁

Similarly follow up with other consonants

Exceptions: Devnagari रु रू and not ...

Sinhalese ඛු ඛූ මු මූ Khu Khū mu mū

नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस्स।

Namo tassa bhagavato arahato sammāsambuddhassa

නමෝ තස්ස භගවතෝ අරහතෝ සම්මාසම්බුද්ධස්ස.

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

นโม ตสฺส ภควโต อรหโต สมฺมาสมฺพุทฺธสฺส ฯ

𑀦𑀫𑁄 𑀢𑀲𑁆𑀲 𑀪𑀕𑀯𑀢𑁄 𑀅𑀭𑀳𑀢𑁄 𑀲𑀫𑁆𑀫𑀸𑀲𑀫𑁆𑀩𑀼𑀤𑁆𑀥𑀲𑁆𑀲

CORRIGENDA

F B = from Bottom R C = Rt column L C = Lt Column

P No	Line No	Words incorrect	Words correct
8	9 F B	follning	following
11	12 F B	अवबद्	अविदति
14	13	[स्पृश्यति]	[स्पृशति]
29	11	परि (Peri)	परि
29	21	ruels	rules
36	14 R C	सन	मध
46	12	बहु	बहु
46	12	पेम्रायते	पेर्मायन्ते
47	4	§ 49 and § 55	§ 40 § 49 and § 55
54	Add after श्रु इ to go has no forms of Past tense		
56	1	उद्धनतो	उदनतो †
56	11	न	ना
58	3 F B	गन्तु अगच्छु	गच्चुं अगच्छुं
58	4 F B	अहर	अहद
58	8 F B	देसेयुं	दसेमुं
61	4	दुक्खा	दुक्खी
61	1 F B	धम्म	धम्मं
66	8 L C	पुरिसत्तम	पुरिसुत्तम
66	5 F B	संकिलिस्सति	सङ्किलिसिस्सति ॥
86	15	खे खेत्तं	खेत्त
90	10	he	the
95	4 F B	जयन	जरय
98	16	७ स चे	७ मचे
117	12 F B	कतर्म	कतम
118	11	विलर्ञ	विञ्ञ
126	11 F B	परवमय	परमनय

CORRIGENDA

F B = from Bottom R C = Rt column L C = Lt Column

P No	Line No	Words incorrect	Words correct
8	9 F B	folling	following
11	12 F B	अवयद्	ओवदति
14	13	[स्पृश्यति]	[स्पृशति]
29	11	परि (Peri)	परि
29	21	ruels	rules
36	14 R. C.	सेज	सय
46	12	यहुं	यहु
46	12	पेसीयते	पेसीयन्ते
47	4	§ 49 and § 55	§ 40, § 49 and § 55
54	Add after भू इ to go has no forms of Past tense		
56	1	उद्धनता	उद्धनतो †
56	11	न	नो
58	3 F B	गच्छु, अगच्छु	गच्छुं, अगच्छुं
58	4 F B	अहर	अहरुं
58	8 F B	देसेयु	देसेसुं
61	4	दुक्खो	दुक्खी
61	1 F B	धम्म	धम्म
66	8 L. C	पुरिमत्तम	पुरिमुत्तम
66	5 F B	सकिलिस्सति	संकिलिस्सति ॥
86	15	खे खेत्तं	खेत्त
90	10	he	the
95	4 F B	जेय्न	जेय्य
98	16	७ स चे	७ सचे
117	12 F B	क्तमं	कतम
118	11	किलञ्ञ	किञ्ञ
126	11 F B	पठवमय	पठमवय